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The Wonder Book

HOW TO ACHIEVE SUCCESS

CHARLES GERARD CONN

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THE WONDER BOOK

HOW TO ACHIEVE SUCCESS

By

CHARLES GERARD CONN

AUTHOR OF

"THE SIXTH SENSE"
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"FOR THE GOOD OF THE WORLD AND FINDING THE REAL GOD"
COPYRIGHTED IN 1919

SELF MENTAL REGENERATION, MENTAL UP-BUILDING AND FREEDOM FROM INFLUENCES THAT INCITE WRONG DOING AND MENTAL AND PHYSICAL DISABILITY OF EVERY FORM AND NATURE WERE THE PRINCIPLES OUTLINED AND ADVOCATED IN THE ABOVE NAMED BOOKS.

READ AND MEND YOUR WAYS

1923
GEM PUBLISHING COMPANY,
LOS ANGELES, CALIFORNIA

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CHARLES GERARD CONN

BIOGRAPHICAL

THE author of this book, Mr. Charles Gerard Conn, was born in the town of Phelps, New York, January 29, 1844, and like most active business men, his life has been of varied experience. On May 19, 1861, Mr. Conn enlisted in the Union army and remained in the service of his country until peace was declared in 1865. On his return to his home in Elkhart, Indiana, Mr. Conn became engaged in business, and afterwards was twice elected Mayor of the City of Elkhart, then to the state legislature, and finally to the Congress of the United States. While in Washington, Mr. Conn became owner of the Washington Times, which newspaper he managed for several years. He was also owner and manager of the Elkhart Truth, a well known Northern Indiana newspaper. Mr. Conn is perhaps best known by the large musical instrument factory in Elkhart, which bears his name.

WORDS OF GOOD CHEER

ALL persons hopeful of achieving success and of maintaining good health, a cheerful disposition, and an intense desire to become worthy of the friendship, love and respect of people with whom they come in contact, should read this book carefully, thoughtfully and with the intention of living up to the precepts and advice to be found therein. The open way to the enjoyable things in human existence may be found in worthy thoughts, hopes and good conduct. There will always be more or less trouble to harrass and disturb our minds, but we should be prepared to meet such emergencies. Life may be transitory and uncertain; nevertheless it may be made enjoyable and filled with good cheer. Live not for today or tomorrow, but for the charm of an upright life here on earth and the hope of an immortal future. Learn the art of mental up-building. Therein rests the secret of success, happiness and

everything else that is good, wholesome and worth having. For the purpose of keeping the necessity of mental up-building uppermost in your minds I would suggest that you softly murmur the following prayer to yourself as often as possible: "Help me to do right. Help me to be sincere, earnest, honest and faithful."

Very Respectfully,

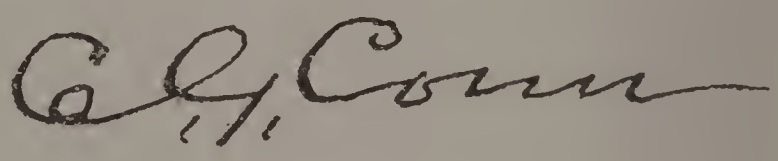


TABLE OF CONTENTS

ILLUSTRATIONS

Author 6

Chart of Brain Cellular Functions 201

Biography of Author 5

Words of Good Cheer 7

I Mankind Is Not Controlled by Supernatural Influence. Formation of Celestial Bodies. Number of Solar Systems Known to Astronomers. Appearance of Animate and Inanimate Existence. Formation of the Atmospheric Belt..... 15

II There is a Distinct and Separate Germ of Life For Each of the Varied Forms of Life. The Five Senses Control Our Physical Ability and the Sixth or Innate Intellectual Sense Controls Our Mental Energy and Provides Ability to Upbuild the Intellect. 20

III Influence of Immagination. There is No Supernatural Control. Sin and Wickedness Are Not Products of An Animal Nature. Mankind is Possessed With a Reasoning Sense. 27

IV Belief in Immortal Existence. Mankind a Favored Creation. The Varied Germs of Life. The Two Conflicting Mental Influences. The Cause of Brain Cellular Development. Reformation of Sinful Habits. 32

V The Purpose of the Endowment of the Sixth, or Innate Intellectual Sense. Mankind Controls Earthly Transitory Activities. The Cause of Earthly Progress. The Worship of God, the Creator. 37

VI Worshipping the Creator. The Problem of Immortality. Different Forms of Religious Belief. Ability to Achieve Success, to Think and Do, is a Brain Cellular Creation. Idiots and Morons are Examples of Brain Cellular Deficiency. 43

VII But Few People Believe That There Is No Supernatural Control. Thought Must Be Framed Into Language. The Six Senses Provide the Only Means of Human Existence. 52

VIII The Most Important Thing in Life. How to Overcome Evil Influences. The Benefit of Prayer. The Unchangeable Law of Nature. Right Doing Upbuilds and Develops. Wrong Doing Injures and Destroys. 57

The Lord's Prayer 62

IX God Does Not Control the Earthly Activities of Mankind. Proof of That Assertion May Be Found in Human Life. We Are Endowed By An Intellectual Sense to Promote Our Own Existence and to Attain Immortality. 63

X The Inheritance of Sins and Follies. The Reformation of Sinful Nature. Death-bed Repentance Will Not Prove To Be Effective. Innocent Little Children Are Worthy of Immortality. A Criminal Nature Is Most Difficult To Reform. 68

XI The Knowledge Is Inherent That Immortality Awaits Those Who Have Made Themselves Worthy. There Could Be No Life Without the Use of the Senses. Our Bodies Are Simply Machines Controlled By the Mind. 78

XII Finding God, the Creator. We know That God Is Everywhere Throughout the Universe. He Inspires Our Thoughts and Upbuilds Our Lives. Immortality Is But a Step Across the Bounds of Mortal Existence. Life Upbuilds. Decadence Destroys. 83

XIII That Deformed and Crippled People Who Came Into the World In That Condition Are Not Responsible For Their Misfortunes, and That It Is the Duty of Every Person to Make Their Burdens as Light as Possible By Showing Them Attention. 93

XIV That Dreams Are Mental Activities Not Under Good Control. They Are Meaningless Except In One Particular; They Indicate Disorders In One or More of Our Digestive, Circulatory, or Respiratory Functions. 98

XV That No Man or Woman Should Be Permitted to Marry Who Is Mentally or Physically Deficient, or Who is Afflicted With a Disease or Infirmity That May Be Inherited..... 103

XVI That the Use of Good Common Sense is Essential to Success in all Undertakings, and as That Attribute is a Creation of Mental Training, Strenuous Efforts Should be Made to Secure its Development. 108

XVII We Spend Too Much of Our Time in Wasting Mental Effort in Freaks of Imagination, or When Indulging Habits That Result in Mental Injury. 112

XVIII That Individual Effort is Needed to Free the World From its Misery and Distress. No Money, No Universal Campaign is Necessary to Bring About That Great Reform. It May Be Accomplished By Individual Self-Regeneration. 116

XIX Thoughts For Thinking People. How to Attain Social Honors. Business Men Need a Sunny Nature. Planting the Seed of Human Life. The Cause of Obesity and Gross Appetites. We Are Living in a Wastful Age. 120
A Prayerful Suggestion 130

XX That Mankind Generally is the Product of Mental Training, of Mental Development, Should Be Understood By Every Person. 132

XXI That Man Should Learn to Do His Own Thinking, and Not Allow Others to Control and Influence His Conduct, Frequently Against His Best Interests. 136

XXII That Mental Distress and Cases of "Nerves" Result From Loss of Mental Control. Right Thinking and Right Doing Will Banish Such Evils. Fight Them Fearlessly Through the Medium of Prayer. That is the Panacea for Mental Ills. 143

XXIII That Man Should Endeavor to Hasten the Process of Developing His Mental and Physical Health and Vigor, by Abandoning the Use of Narcotics, Strong Drink, Tobacco and Other Deleterients. 149

XXIV That the Mystery Concerning the Mental Development of Certain Types of Genius, and of Young Prodigies, May be Explained by Looking Up the Traits of Character of Their Ancestors. 154

XXV That Profanity, the Use of Swear Words, is an Indication of a Foul, Uncouth Mind, and its Use Should be Abandoned. 161

XXVI That Human Love is Supreme When Properly Developed, and That it is Mankind's Chief Benefaction. When Not Reciprocated, Love Becomes a Distressing Torment. 164

XXVII Stirring Up the Emotions to Recruit Church Members is Not Advisable. Such Methods of Inducing People to Reform Their Sinful Ways Should Not be Sanctioned by Religious Organizations. 169

XXVIII That Man Does Much to Prevent the Enjoyment of a Long Life, and the Full Use of His Mentality. 174

XXIX That Intuition, Mental Instinct, is Another Proof That Man's Information and Knowledge Acquired From Outside Sources Are Attained by Means of the Five Senses. 178

XXX That Ability to Do Things, to Accomplish Satisfactory Results, to Bring About Successful Issues, to Acquire Knowledge, to Learn to Memorize and to Become Proficient in Physical Feats Are Results of Mental Training. 181

XXXI That the Most Laudable Ambition to Which Man or Woman Could Aspire, is to Become a Parent of Healthy, Intellectual, Moral Children, With Vigorous, Active Mentalities. 188

PART II.

I The Six Senses. 195

II Concerning Brain Cellular Development. 198

CHAPTER I

READ AND MEND YOUR WAYS

THE WONDER BOOK

MANKIND IS NOT CONTROLLED BY SUPERNATURAL INFLUENCE. FORMATION OF CELESTIAL BODIES. NUMBER OF SOLAR SYSTEMS KNOWN TO ASTRONOMERS. APPEARANCE OF ANIMATE AND INANIMATE EXISTENCE. FORMATION OF THE ATMOSPHERIC BELT. DISTANCE FROM THE EARTH TO TWO MASSIVE PLANETS. MANKIND NOT AN OFF-SHOOT OR PRODUCT OF THE APE SPECIES.

T IS essential to the welfare of humanity that we fully understand why mankind is in no way influenced or controlled during earthly existence by other power than that derived from our own minds. That statement may seem broad and inconsistent, but careful thought, observation of every day happenings, and an attentive, never-ceasing study of the vicissitudes of life will convince reasoning minds that it is absolute fact. In order to clearly explain why there is no supernatural control of mankind, nor of anything else in nature, it will be necessary to search the details of creative existence and

ascertain why we were given intellectual control of earthly creations, and if possible, find the ways and means of celestial upbuilding, including the world we designate as the earth.

Prominent astronomers claim that celestial bodies of all sizes and forms, are brought into existence by the rapid whirling for countless ages of matter collected from the ether of space during the process of rotation. In due course of time these bodies become heated and solidified as they traverse space in orbits created by magnetic influence, and after a long and incomprehensible period of years they then take their places in the universe as celestial bodies. It should be noted that these celestial bodies are not only being constantly created, but that other worlds and planetary bodies already in existence are continually being destroyed by ceaseless celestial activity. There are many worlds and other planetary bodies in the universe of which little or nothing is known, and which are larger and of vastly more importance than the earth we inhabit.

In a recently published solar map it will be found that there are 145,000,000 solar systems now known to astronomers, and that this wonderful aggregation of solar mysteries includes only such solar systems as could be reached and recorded by the use of a telescopic lens. As evidence of the illimitable vastness of space and the inconceivable and countless number of planetary and other bodies in the universe, take note of two very massive stars recently discovered, each of which is at the extreme distance from the earth of 3000 light years. Light travels in space at the rate of 183,600 miles each second of time, and a light year is the distance light moves in 365 days. Readers desirous of ascertaining the distance from the earth to these planets in statute miles may do their own figuring. The above very limited glimpse in words of the universe and its planetary bodies is common knowledge to most readers, and mention of it is made as a faint illustration of the vast and incomprehensible expanse of the universe, of which it is impossible to obtain satisfactory information. The

earth and its creations are so small and insignificant in comparison with the universe that we should not expect to be controlled and guided by supernatural power in the manner a mother would coddle her child. We are endowed with mental ability to take care of ourselves. Notwithstanding that fact, mankind and all else in creation are under the influence of omnipotent creative power.

The appearance of animate and inanimate existence on earth was unquestionably a part of the scheme of creation, and the germs of life, which cause the existence of so many separate and distinct family units of animate and inanimate creation, are products of the ether of space together with the countless celestial bodies and other forms of creative existence. Heat derived from the sun first gave the earth its atmospheric belt, then followed vapor, clouds and rain, after which life in all of its different forms made its appearance. Countless other worlds throughout the universe, if surrounded with an atmospheric belt, are doubtless covered with animate and inanimate existence of the

same varied species found on the earth. We know nothing about them, other than what is learned by the use of the telescope, but we may surmise that they were created for the same purpose our world was brought into existence.

CHAPTER II

VARIED FORMS OF LIFE. THERE IS A DISTINCT AND SEPARATE GERM OF LIFE FOR EACH INDIVIDUAL SPECIES OR FAMILY UNIT OF LIFE. THE FIVE SENSES CONTROL OUR PHYSICAL ABILITY AND THE SIXTH OR INNATE INTELLECTUAL SENSE CONTROLS OUR MENTAL ENERGY AND PROVIDES ABILITY TO UPBUILD THE INTELLECT. WE CANNOT COMMUNICATE WITH EACH OTHER WITHOUT THE USE OF THE FIVE SENSES. THE REPRODUCTION OF LIFE.

HE omnipotent Creator, when bestowing the varied germs of animate and inanimate existence, created them in such a manner that each family unit, or species, is always kept separate and distinct from other family units and species. The procreative function of one particular form of creative existence will not supply the demand of another form of creative existence. All distinct varieties of both animate and inanimate life from the tiniest plant to the towering tree, or from the smallest insect to the huge and savage animal, will always remain the same. That provision of the Creator places the different forms and varieties of creative existence in-

dependent of each other, and continues indefinitely the peculiar characteristics that distinguish them from each other. That exact and discriminating method of separating the many family units, or species, in both animate and inanimate life, is evidence that the universe and its many worlds are not the result of chance. It is more than likely that other worlds in the universe capable of sustaining animate and inanimate existence are made populous and useful by the same germs of life that the Creator bestowed on earth. Science has never made known the secret of life, although evidence of its existence may be found in every seed, nut and pollen in the vegetable kingdom, and in the procreative functions of every species of the animal kingdom. That secret will doubtless remain untold until the hidden knowledge of the creation of the universe is revealed. Only the Creator could make it known.

When life first made its appearance on earth, both animate and inanimate existence must have been crude and undeveloped, and it was then that the human race, with their

still weak but superior mental energy, began the work of upbuilding their own minds and their earthly surroundings in a manner befitting their superior mental condition. Prehistoric researches do not fix the date when barbarous mankind first left records of an appearance on earth, but skeletal remains of primitive man discovered in Java, Germany and France indicate that human beings were in existence over sixty thousand years ago. How much longer they had lived on earth it is impossible to determine.

Darwin and other scientists have endeavored to convince the public that mankind is an off-shoot, or product of the ape species. Prehistoric mankind was unquestionably barbarous and ignorant, and possibly a development from an inferior creature in the earlier stages of life but the creative distinction from other species of animate existence has always been retained. That distinction is a rigid law of nature, made so by the endowment of the varied germs of life. The ape and monkey species have existed as animals by means of the five senses: touch, taste,

sight, smell and hearing, since the beginning of their existence. In addition to the five senses, mankind was endowed with the sixth, or innate intellectual sense, which has enabled the human family to rise from a barbaric condition to their present status as rulers of the world and all it contains. The ape and monkey species are still in the ape and monkey class. They cannot rise above that condition because they are not possessed with an intellectual sense.

The varied germs of life are the prime cause of the different forms of earthly existence, and while we know nothing about the origin of life, it is without doubt an element employed in populating many of the numberless celestial worlds. We know from our own experience as individuals that every living member of earthly creation relies entirely on the use of one or more of the senses and the energy supplied by the germ of life, to maintain an existence, and that each separate, distinct form of life is independent of other forms of life. We further know that the atmospheric belt surrounding the world

is essential to the maintenance of life, and that the varied forms of life will succeed each other in the same independent units and species in which they now exist. As an example of successive reproduction take a newly-born infant invested with the germ of life by its parents. There is nothing unusual in the birth or existence of that child except what naturally follows as it increases in stature, mental strength and physical development. The germ of life as bestowed by the parents was its only inheritance, and from that alone the child derives ability to develop and grow into adult life. Each individual member of the different species and family units of creative animate and inanimate existence is a reproduction caused by the mating of the male and female sexes. That mating in inanimate existence is accomplished by the use of pollen and similar processes. The method of mating between sexes of animate existence is familiar to readers. The mating and the transfer of the germ of life from the male to the female sex is essential to the reproduction of all

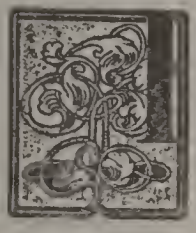
forms of creative existence in both the animal and vegetable kingdoms. Like produces like when mating for reproduction. A pigmy cannot beget a giant, nor will an apple tree produce a walnut.

The most difficult thing for many people to understand in connection with the endowment of the germ of human life from which we derive mental force, physical ability and all else that enables us to live, thrive and be happy, is that we cannot communicate with each other without the use of the five senses: touch, taste, sight, smell and hearing. These senses control every avenue of our nervous system, and are the outpost sentries through which all information and knowledge must be received and imparted. The sixth, or innate intellectual sense, stores away in the memory cells of the brain organ the information and knowledge received through the use of the five senses, and it gives us ability to do everything we do except to touch, taste, smell, see and hear. The five senses belong to our physical nature and control our physical activities. The sixth, or

innate intellectual sense, controls our mental energy and provides ability to upbuild the intellect. The brain cellular abilities bestowed by the Creator, bar and prohibit the possibility of supernatural influence and control as a means of communication. There is no other way of inciting the mental activities of the brain cellular organ of mankind unless by the use of the six senses. The germ of human life provides the energizing force.

CHAPTER III

INFLUENCE OF IMMAGINATION. THERE IS NO SUPERNATURAL CONTROL. SIN AND WICKEDNESS ARE NOT PRODUCTS OF AN ANIMAL NATURE. MANKIND IS POSSESSED WITH A REASONING SENSE.



MAGINATION often plays an important part in our faith in supernatural control. In times of trouble, fear, need, grief, disappointment and despondency, we frequently are inclined to seek the aid of mediums and others who represent themselves as being under the influence of spirits of the departed, or similar supposedly miraculous control. We seem to lose sight of the fact that all persons are created alike in the use of their mental faculties, and that if there were such a thing as supernatural control any of us could summon its assistance to our relief. There is no supernatural control, nor spiritual influence; no communications from the departed and no mental healing except such as dwells within our own natures. Every human being is possessed with the germ of

life endowed by the Creator, and by means of our own ability developed by the use of that germ we may free ourselves from ordinary troubles and complaints. There could not be such a thing as external supernatural control, although that statement is in direct contradiction to the belief of many wise and well-informed people. If there were an outside supernatural control for good purposes, there would also be a similar influence for evil, and such a conclusion cannot be substantiated. The world is filled with wickedness of every form and nature, and frequently people supposed to be above reproach fall into sinful ways apparently without reason or cause for so doing. Their degeneration was not the result of an external evil inflence, but was brought about by their own mental weakness. Mental nervous weakness often induces persons to seek supernatural assistance, and they invariably are disappointed.

It has been claimed that sin is a product of our animal nature and that righteousness and worthiness are the endowments of God. That claim will not bear investigation. Both

righteousness and sin are products of the mind controlled by the innate intellectual sense. The animal senses: touch, taste, sight, smell and hearing cannot discern right from wrong as the human mind understands them, therefore sin could not be a product of our animal nature. We do right or wrong in accordance with our mental development. An animal acting under the control of the five senses cannot distinguish the difference between right and wrong and is guided entirely by instinct, inclination, desire, habit or training. A child brought up where there was no sin would never know its meaning or influence. Both worthiness and wickedness are the result of mental development. An animal may be trained to do right, but its right doing is usually caused by fear of punishment. A human being under the influence of the sixth, or innate intellectual sense, thinks and reasons why there is a difference between right and wrong. An animal has no reasoning power and is mentally indifferent to everything but the maintenance of an existence, obedience to its mas-

ter, and mating for the reproduction of life. Human life is a constant struggle for self-upbuilding and for the good of the world. Animal life does not progress unless aided by instinct or by the training of mankind.

Of all creation, mankind is the only species of life possessed with ability to overcome an evil nature, to achieve success and to seek a future existence. It may be claimed that the Creator should have brought His favorite creation, the human race, into the world perfect and without sin, and not compel them to upbuild their minds and cast aside their sinful natures before they are entitled to immortality. That same argument might be made relative to the creation of the world. The world was created by a process that required eons and eons of time to make it habitable, such a lapse of time that the human mind could hardly compute or understand it were the information accessible. Everything in creation must have its beginning and its process of development, and mankind is not an exception. Human beings are products of many thousands of years of

development, and they have reclaimed themselves from a brutal, savage state by the use of a mental energy with which they have been endowed by the Creator for that express purpose. The old time declaration that the world was created in six days and that Adam was born practically by word of command is a delicate piece of fiction. The information concerning the creation of the world, now in possession of every reader of astronomical and geological reports, has caused such a change in public sentiment that it is necessary to seek the real reason for the creation of the human race with their wonderful mental ability.

CHAPTER IV

BELIEF IN IMMORTAL EXISTENCE. MANKIND A FAVORED CREATION. THE VARIED GERMS OF LIFE. THE TWO CONFLICTING MENTAL INFLUENCES. THE CAUSE OF BRAIN CELLULAR DEVELOPMENT. REFORMATION OF SINFUL HABITS.

INCE the beginning mankind has been impressed with the belief that immortal existence would follow life on earth, and that there was an unknown Creator. The prime cause of that belief, when the faculties of mankind were undeveloped and untrained, was the passing of the seasons, the varied unexplained changes in nature and the appearance of celestial phenomena. Even now, in this day of intellectual enlightment, few people can look at the heavens with its numberless, countless stars on a bright night without feeling that God, the sublime Creator, is near, and that we are under His protection. There is good reason to believe that this indescribable feeling will sometime become a reality. Human beings are unques-

tionably the favored children of the Creator, or why were they endowed with the sixth, or innate intellectual sense? That apparent blessing explains the cause of worldly development, the growth and progress of scientific and mechanical and inventive discoveries, the upbuilding of earthly creations and the regeneration of individual thought. Explanation has been made of the value and importance of the sixth, or innate intellectual sense, and it will again be referred to as endowment of the Creator, for the purpose of enabling each individual member of the human family to become worthy of immortality.

The use of the sixth, or innate intellectual sense, has placed the human family above the need of external, supernatural guidance. It has afforded them mental ability and opportunity to rise above a bestial state of existence and assume control of worldly creations. That rise from bestiality has been slow and has extended over many ages, probably since the beginning of prehistoric life, and during that lapse of time mankind un-

der the influence of the sixth, or innate intellectual sense has accomplished wonders. That innate sense has not only benefitted mankind, but it has energized ability to civilize most of the world by clearing up its dark places. As long as human beings are guided by the use of the sixth, or innate intellectual sense in their pursuits, conquests and discoveries, the world and its creations will continue to develop and become more desirable. Bestiality and sin will eventually disappear and intellectual life and happiness will prevail.

To better understand the use of the sixth, or innate intellectual sense and its control over the human faculties, it will be necessary to describe in detail the seat of its energy and the effect of its activities. The brain organ with its innumerable cells, is the seat and energizing factor of all of our mental and physical activities. We could not move, think, make use of the five senses nor do anything in life without first having the impluse incited by brain cellular energy. Thoughts, inclinations, desires, deeds worthy or un-

worthy, have their origin in the cellular tissue of the brain organ. These thoughts and their contemporaneous impulses owe their existence to either cellular inheritance, or to our own mental upbuilding. They do not emanate from spiritual or other supernatural source. They are the result exclusively and entirely of our own brain cellular activities, and these activities are energized wholly by the germ of human life with which we were endowed by the Omnipotent Creator. That germ not only inspires our existence as human beings, but it supplies the energizing influence that creates thought, mental impulse, physical activities and the development of the brain cellular organ. The innate intellectual sense is an attribute of the germ of human life, and its possession indicates the difference between human and other animal life that exists by the use of the five senses. In other words, the germ of human life with its sixth, or innate intellectual sense is the cause of the existence of mankind, the highest type of earthly animate creation. Each separate fam-

ily unit throughout creative existence has its own peculiar and distinctive germ of life, and by the use of the varied forms of the germ of life, during the process of reproduction and procreation, the countless different units of creative existence are kept separate and distinct from each other.

CHAPTER V

THE PURPOSE OF THE ENDOWMENT OF THE SIXTH, OR INNATE INTELLECTUAL SENSE. MANKIND CONTROLS EARTHLY TRANSITORY ACTIVITIES. THE CAUSE OF EARTHLY PROGRESS. THE WORSHIP OF GOD, THE CREATOR.

IT must be apparent to studious, thoughtful people that all human beings were endowed with the sixth, or innate intellectual sense for the purpose of using it to control themselves and other earthly creations. There is a God, a Supreme Creator, whose influence, power and control throughout the universe is supreme, potent, and above and beyond human comprehension, but that influence is not exercised in protecting earthly creations from the varied dangers, troubles and misfortunes that cause so much grief and distress. The prevailing influence that dominates and controls the development and guidance of earthly affairs evidently has its origin in the minds of mankind. There could be no doubt about the correctness of that

conclusion. The proof of its truthfulness may be found in every human mind, and in all progress and development since the beginning of mortal existence. Mankind cannot control the elements of creation, the revolutions of the earth, the changing of the seasons, the rise and fall of the tides and similar earthly activities, but mankind can and does control all transitory activities from the carrying on of cruel, murderous warfare to the upbuilding of its own race. There could be no more convincing evidence that there is no supernatural or unknown control of human or earthly affairs than may be found in the foregoing statement. The endowment of the sixth, or innate intellectual sense by the Creator, has placed mankind in charge of transitory earthly activities. That endowment is the cause of earthly progress, and the use of the innate sense while mankind is under the control of a bestial nature also accounts for the existence of cruelty, sinfulness and other forms of wickedness.

In almost every human mind there are

two conflicting influences which cause much distress and unhappiness. One influence is continually striving for the control of our mental faculties for right doing, and the opposing influence is constantly on the alert to lead us into sinful ways. These opposing influences are the result of brain cellular development either inherited from our forefathers, or made active by our own efforts during the time of our mental training as individuals. Every thought, act or deed during a mortal existence incites and establishes brain cellular development at the time of its activity, or if the development has previously been made, the mental activity that caused its creation will be repeated. In that way and by means of cellular development our life record is established and recorded in the cerebral organ. If that record is clean and desirable the cellular influence that inspires right doing will control our mental and physical activities. If, on the contrary, our mentality is controlled by an opposing evil influence our record will be far from creditable, and it will be difficult to prevent our doing

wrong in any walk of life.

The reformation of sinful ways and bad habits, and the abandonment of appetites and desires that cause mental and physical disorders is not a spiritual process, and does not require a pledge of fidelity to any particular church or form of religious belief, although such an affiliation is recommended, and all forms of religious worship organized for the purpose of upbuilding the welfare of humanity are worthy of public support and deserving of individual cooperation. The principal thing to be accomplished in the work of regenerating mind and body is to overcome mental development that destroys health, happiness and hope of immortality. Wickedness, sinful deeds and physical weakness of every form and nature are creations of an objectionable cellular influence, and the way to effectually destroy that influence is to replace it by mental effort with a more desirable cellular development. Church worship, religious thought and prayerful appeals, sincere and devout, for divine assistance will prove to be of great service in

bringing about the mental regeneration, but the reformation will be entirely the result of individual effort. The only control that will be helpful is that inspired by our own mental activities. There could be no spiritual or other control than that derived from the germ of human life endowed by the Creator, which energizes and actuates our mental faculties and gives strength and vigor to our bodies.

If the above assertions were not truth and fact beyond honest and sincere criticism, there would not be a wicked or objectionable person in existence, nor anything else undesirable to harass our lives or mar our happiness. God is good, and if He were in personal control of this world there would be no wars, pestilence, cruelty, ignorance, epidemics, earthquakes, disease, starvation, accidents, conflictions of religious belief and other sources of distress to afflict and destroy His creations. Sincere, honest prayers for the relief of suffering humanity are daily offered in greater numbers than there are human beings in the entire world. And

yet there has been no supernatural relief, and suffering and distress continue their never ceasing tortures. God, does not personally control our earthly existence.

CHAPTER VI

WORSHIPPING THE CREATOR. THE PROBLEM OF IMMORTALITY. DIFFERENT FORMS OF RELIGIOUS BELIEF. ABILITY TO ACHIEVE SUCCESS, TO THINK AND DO, IS A BRAIN CELLULAR CREATION. IDIOTS AND MORONS ARE EXAMPLES OF BRAIN CELLULAR DEFICIENCY.

IT is essential to our welfare that we should worship the Creator with all of the fervor, zeal and sincerity we can energize for that purpose. We know and realize what a blessing He bestowed on us as individual members of mankind when we were endowed with ability to control the transitory activities of the world and make it the abiding place of prosperity, happiness and right doing. Our duty on earth is to do right in all of our undertakings, and to help our fellowkind whenever opportunity affords, to overcome inclinations, passions and propensities for wrong doing and to prepare ourselves for an immortal existence. That duty is advocated and made the life work of members of church organizations, but these members do not

understand that sinful reformation is accomplished by brain cellular regeneration. That lack of information, however, does not prevent the regeneration from being accomplished when an objectionable cerebral influence is replaced by a cellular development that causes right doing. That method of reformation leads to the two great objects in life, to achieve success and to become worthy of immortality.

The problem of immortality has never been solved to the satisfaction of inquiring minds. Heretofore there has seemed to be no convincing way of deciding what is to be the fate of mankind after mortal life has ceased to exist. We are told by theologists that immortality awaits the coming of human beings who have made themselves worthy of that transition. Another class of futurists announce that we will pass into spirit life after our demise. Other foretellers, while hopeful of transcendency, are convinced that the sleep of oblivion is the doom of mortals. There is this truth to be considered. No person stricken by the hand of death has

ever returned to give information of a future existence, unless we accept the statements of spiritualist mediums and their followers, or are willing to agree with unconfirmed reports that come from everywhere. Notwithstanding these facts which are known to readers generally, there is good reason to believe that mankind was endowed with an embryo soul in connection with the bestowal of the sixth, or innate intellectual sense. From no other source could the astonishing mental ability of mankind have been derived. It is true that this marvelous ability has not always been employed for the benfit of its possessor nor for the good of the world, but mental power is individual and death will provide a penalty for our earthly transgressions. The seat of mental energy and the controlling influence of our abilities, is the brain organ, but our mortal existence is energized by the germ of human life, and that germ with its soul-like intellectual sense is imperishable, unless its virtues are sacrificed here on earth by acts of wrong doing.

Different forms of religious belief advo-

cate varied means of immortal attainment, but the faith of mankind in the existence of a Merciful God is supreme and well founded. Christianity claims the endowment of a soul as a means of securing salvation. Spiritualism is a belief in spirit life. Budhists declare that there is transmigration of the soul from one form of existence to another until perfection has been attained. Mohammedanism is a belief in transcendency to Paradise as a reward for religious fidelity, and other forms of religious belief in both ignorant and intelligent circles are invariably declarations of faith in an unknown Supreme Creator. It is safe to assert that all persons, members of church or otherwise, who are free from sinful influences and who live and let live in this world of greed, grief and rapacity, will be welcomed to another and better existence at the close of mortal life. Religious declarations, religious thought, religious life, religious worship and religious influence are practically responsible for the moral development of the present civilization, but nothwithstanding that wonderful influential power

there is still a lack of Christ-like mercy, modesty and sympathy among many who have been greatly benefitted by that development. Wealthy people with sordid minds often wield a controlling influence over commercial and industrial affairs that cause great distress among poor people. It seems strange that such persons should be allowed to kneel before God, and appeal for mercy and guidance for themselves while in possession of big bank accounts accumulated by the labor of employees suffering from want. The watchword of all religious life, the heartfelt pleading of every church member and the moral influence of those who claim to be children of God, should always be for the emancipation of the suffering poor and the salvation of those in need of Christ-like sympathy and protection.

Experience has demonstrated that religious thought and practical teachings are the best and most effective methods of arousing inclinations and desires for sinful reformation. The emotional nature of mankind is easily awakened by religious ceremonial

rites, music, the recital of rituals, reading of the Bible and other ways of presenting means of moral culture to anxious minds, all of which have exerted a beneficial influence throughout the world. There have been instances where charlatism has aroused unnecessary criticism of religious belief, but in general, religious thought and worship have greatly benefitted mankind. The worst and most serious drawback to religious promotion has been its different forms of worship, creeds, and opinions as to what constitutes and causes salvation. There are not so many different forms of religious worship in existence now as there were when religious thought was undefined and not well developed. In the days when warfare was resorted to for the purpose of proselyting converts, death was not considered an un-Godly method of disposing of religious opposition. Individuals under the influence of fanatic piety have often commended religious murder. There must be a strange lack of common sense in the minds of people who believe that a kind, merciful, loving God, with power

to control human affairs would permit His favored creation to quarrel, fight and destroy each other because they did not agree on a specified form of Divine worship. Such a lamentable condition of religious affairs ought to destroy faith in the existence of a personal God, who is supposed to overlook and guide us in our undertakings. There is no personal God.

The fact that there are not so many different forms of religious worship today, and that human beings have discontinued killing each other because of religious dissention, is a cheerful indication of advanced intellectual development, and a good cause for hope that the time is near at hand when there will be no more religious contention. Religious worship considered from a practical standpoint is our best means of mental development for right doing. Its effect on the mind is solely individual and its influence is restricted to the strengthening of individual mental control. The only difference between the acquirement of an education and the development of religious self-control is that informa-

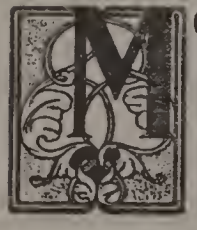
tion and knowledge is stored away in the brain cellular memory cells, and a mental control attained by right doing is the result of upbuilding a cerebral influence to dominate the mind. Both influences are acquired by individual mental endeavor, and their development is incited by the sixth, or innate intellectual sense. The use of that sense has upbuilded religious thought and instigated its advancement, and that mental upbuilding has created a supreme desire for immortality.

In direct opposition to the above assertion is the fact that the sixth, or innate intellectual sense may be developed for both right and wrong doing, and that statement may be verified by every sensible person. Ability to think and do is a brain cellular creation resulting from mental development, and the thought or deed may be for either right or wrong doing. We may go to church and take an active part in religious services, and immediately after church services do something contrary to the edicts of law and order. Both acts would be prompted by the

activities of the sixth, or innate intellectual sense. All of our acts and deeds, except when we touch, taste, smell, see or hear, are incited by the use of the intellectual sense. An idiot has no development of that sense or knowledge of its use. The intellectual cells of an idiot, for some unknown reason, are lifeless and cannot be developed. The moron is another example of human brain cellular deficiency. The inclinations and proclivities of a moron are usually of a criminal nature. Mention is made of these examples of mental deficiency to convince skeptical readers that every thought, impulse, act or deed, religious or otherwise, is the result of brain cellular activities. We are both religiously and sinfully inclined, and are good, bad, or indifferent, or are intelligent or witless in accordance with our mental development. That development is the result of mental training and it defines our standing in mortal life. If we are entitled to a future existence it will be because of the worthiness of our mental training and the development of a soul.

CHAPTER VII

BUT FEW PEOPLE BELIEVE THAT THERE IS NO SUPERNATURAL CONTROL. THOUGHT MUST BE FRAMED INTO LANGUAGE. THE SIX SENSES PROVIDE THE ONLY MEANS OF HUMAN EXISTENCE. THERE IS A PREVAILING IMPRESSION IN SOME CIRCLES OF AN UNIVERSAL MIND. THE MANIFEST DUTY OF SANE PERSONS. A COMMON, ORDINARY DREAM IS AN INDICATION OF BRAIN CELLULAR ACTIVITY. THOUGHTS AND DEEDS ARE ENERGIZED BY THE GERM OF HUMAN LIFE.



OST people find it difficult to believe that there is no supernatural or external influence to guide and control our mental and physical activities. Nevertheless that is forceful truth beyond dispute and contradiction. There is positively no way of reaching the mind unless it is done by the use of the five senses, and these senses inspire thoughts and deeds by arousing or inciting the activities of the sixth, or innate intellectual sense. The germ of human life supplies the energizing force and consequently our thoughts and deeds are the result of brain cellular activity. But before there could be brain cel-

lular activity there must be brain cellular development. Stop and think for a moment. Thought must from necessity be framed into language before it can be used. We may fancy mental scenes by the use of our imagination or of the memory, but we cannot picture thought because it is in reality a creation of the intellectual sense, a result of education and cannot be imagined. Before we can think intelligently we must seek knowledge. A child without learning of some form or nature has no thought. The same may be said of an adult or of a beast. There must first be a development of the innate intellectual sense if only to a limited degree, before there could be thought. Under such circumstances there could not possibly be a supernatural or any other external influence to guide or control our earthly activities. The mind must be reached by means of the senses. We must see, touch, taste, smell or hear before our brain cellular activities can be aroused. There positively is no other way of reaching the brain cellular organism.

If readers of this book would take the trouble to shut themselves up in a dark room for a specified length of time where they would not be disturbed except by their own thoughts, there would be proof sufficient that the above statement is correct. The sixth, or innate intellectual sense cannot be aroused by supernatural or external influence for the reason that the only avenue to the brain cellular organ from outside sources is controlled by the five senses. Therefore our only method of upbuilding the mind and of acquiring knowledge and information, and of developing the sixth or innate intellectual sense is by the use of the five senses. When developed, strengthened and made active, the innate intellectual sense exercises a wonderful influence over human life. It affords ability to achieve success in laudable undertakings, to become happy and contented, to acquire knowledge and finally, to attain immortality. As before stated the sixth, or innate intellectual sense is an especial endowment to mankind by the Creator, and it was bestowed in connection with the germ of

human life, from which we derive energy and power to control earthly transitory affairs and maintain an existence.

The impression prevails in some circles that there is an Universal Mind, ostensibly that of the Creator, which controls human activities when sought after by prayerful methods. It must be apparent to thoughtful people that a just God, or Creator, would not extend mercy to one individual and withhold it from another no matter what the circumstances might be, provided it was His intention to do so. Mankind was practically created in a bestial condition, if we may place credence in prehistoric discoveries, and whatever development and progress the human race has made since the time of their creation has been accomplished entirely by their own efforts. That mental and physical upbuilding is due exclusively to the use of the sixth or innate intellectual sense. An alleged Universal Mind had nothing to do with it or human beings would not have been so long digging out of the wilderness.

It is the manifest duty of every sane per-

son to look fact and common sense squarely in the face and stop relying on what is known as supernatural guidance to achieve success in any form or nature. Everything in life from the cradle to the grave, from our A B C experience to the accumulation of wealth, from the little prayer, "Now I lay me down to sleep" time to the attainment of immortality, must be acquired by individual mental endeavor. Every form of religious worship, each particular psychic, spiritual, theosophic or other science, also all other methods of mental upbuilding, must rely on brain cellular regeneration for the accomplishment of its purpose. All thoughts and deeds, religious or otherwise, are the result of brain cellular activities incited by the senses and energized by the germ of human life. There is no correct way of contradicting that truth. Even an ordinary dream indicates brain cellular activity, and so does everything we do connected or associated with human life from the beginning to the end of mortal existence.

CHAPTER VIII

THE MOST IMPORTANT THING IN LIFE. HOW TO OVERCOME EVIL INFLUENCES. THE BENEFIT OF PRAYER. THE UNCHANGEABLE LAW OF NATURE. RIGHT DOING UPBUILDS AND DEVELOPS. WRONG DOING INJURES AND DESTROYS.

THE most important thing in life is the possession of such mental attributes as gentleness, modesty, good demeanor, purity of thought and speech, ability to upbuild the mind and an unsullied reputation. All of the wealth in the world could not purchase one of these invaluable acquirements, yet they are within the reach of every sane person. Riches may buy what seem to be the comforts and pleasures of life, and they may bolster up a sullied reputation, or purchase public office, or do many things to secure popularity, but they will fail to acquire peace of mind, a clear conscience, or hope of that greatest of rewards, immortality. The man of wealth may say, "Why waste time seeking a bliss of which we know nothing? Let us enjoy

the pleasures of life while the cup of joy is waiting." That also would be the reply of many people when requested to join a church, especially those who have little confidence in a future existence. But while we have no evident proof of the last transition there is almost a certainty that the endowment of the sixth or innate intellectual sense was for the purpose of enabling mankind to upbuild a soul and seek that everlasting reward.

There is only one way of overcoming a mental influence for wrong doing, and that is by protracted, earnest, sincere personal endeavor. Religious worship, association with creditable people, attendance of acceptable entertainments, especially those of a musical nature, and a thoughtful study of the different phases of creative existence will be of great assistance in developing a desirable mental control. But the real benefit to be derived from a protracted effort to upbuild the mind is to be had by sincere, earnest, fervid prayer uttered in silence and alone. Humble, contrite prayer, in which the men-

tal effort is centered on the one object of becoming worthy of immortality, is in reality our only successful means of developing a mental control for right doing. There must be a change of brain cellular development, and that may only be effected by individual endeavor. Thought and desire for wrong doing must be eradicated and replaced by a better and more desirable cerebral influence. Prayerful petitions addressed to our Father, the Creator, to whom we owe our existence, will effectually upbuild the innate intellectual sense and cause us to become worthy of a future existence. Our prayers should be the utterance of intense desire, and prayers for right doing present the most practical method of changing our natures. As evidence of protracted desire on the mind, let it be understood that long continued thoughts of wrong doing would eventually cause us to become entirely under the control of an evil nature. Our ability to do right or to do wrong is the result of mental development.

It is wrong to pray for the promotion of selfish interests, and prayer for anything

connected with personal gain or public welfare will not be effective. When we pray for the protection of those we love, or for the good of the country and for those who administer its affairs, the prayerful petition will exert a helpful influence on our own minds, but that is as far as it will go. The influence of prayer, or of any other mental emanation, cannot reach and control the mental activities of another person unless it is done by the use of the five senses. That is an unchangeable law of nature. The sixth or intellectual sense enables us to impart information and knowledge by means of speech, but information and knowledge cannot be received unless by use of the five senses. For that reason uttered prayers for the benefit of others are ineffectual unless spoken in the hearing of the persons for whom the supplication is made. Pray earnestly, honestly, for your own salvation and urge others to do the same. The hope of immortality rests entirely within our own individual efforts, and the last transition will not be made unless we are worthy.

The Lord's Prayer will develop a wonderful influence for right doing in the minds of those desirous of overcoming sinful thoughts and desires. There could be no better motive to guide our thoughts and deeds than the one created by frequent and sincere utterances of that simple, impressive, prayerful supplication. Prayer, frequent, sincere, earnest and fervid is our best method of strengthening the mind. It not only stimulates the mind, but it gives strength and vigor to our physical functions. Prayer creates an ability to seek the right and to do right, and right doing develops and maintains mental and physical health. Wrong doing on the contrary destroys mental and physical ability by creating desires, habits, appetites and excesses that impair mental and physical energy. Right doing upbuilds and develops. Wrong doing injures and destroys.

The Lord's Prayer

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

GIVE US THIS DAY OUR DAILY BREAD,

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS,

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL,

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER, AMEN.

CHAPTER IX

GOD DOES NOT CONTROL THE EARTHLY ACTIVITIES OF MANKIND. PROOF OF THAT ASSERTION MAY BE FOUND IN HUMAN LIFE. WE ARE ENDOWED BY AN INTELLECTUAL SENSE TO PROMOTE OUR OWN EXISTENCE AND TO ATTAIN IMMORTALITY. HAPPY, LOVING MEMORIES ARE DEAR TO HUMAN HEARTS.

UCH stress has been placed on the forgiveness of sins by God, the Sublime Creator, in all religious discourses, teachings and publications on that subject. If God controlled and guided our earthly existence, there would be no sin or wickedness, and if He exerted His powers to forgive our trespasses there would be no transgressions. God is good, and His mercy is unlimited and would not be withheld. He would not have created human beings and allowed them to become wicked, vulgar and contemptible had He assumed control of them during their mortal existence. God, the Creator, does not personally control mankind nor any other of His earthly creations. No sensible person could think differently when there is so much evi-

dence to the contrary constantly in our thoughts and before our eyes. If God does not prevent our wrong doing now and does not protect us from violence and danger in our present existence, He surely will not guide and control our efforts to attain immortality. We are endowed with the sixth, or innate intellectual sense with which to upbuild our minds, the world, and our worthiness of immortality. Proof of that statement is within the life of every person. There may be instances when it has seemed that our thoughts and deeds were prompted by Divine control, and there have been times when disappointments and reverses have exercised their destructive influences and caused us to think there was no God. Consider the many people who have been made to suffer for acts and deeds not of their own instigation, and the thought will then suggest itself that God does not personally control our earthly activities, nor does He forgive our sins and wickedness, but God, the Creator, has done this for us. He has endowed us with an innate intellectual sense,

with soul qualities, which if properly upbuilded will entitle us to a future existence. In that connection we should remember that the two influences for right and for wrong doing cannot dwell peacefully together in our minds. One or the other of them will eventually assume control. The end of our future existence will then be decided either for sin and oblivion, or for that future soul life known as immortality. We will continue to exist here on earth as long as we are able to breathe the air that enlivens us, and when death has extinguished that ability the soul sense of intellectual life bestowed by the Creator, will either be transcended, or lost to creative existence forever.

It has previously been stated that no mortal who has crossed the threshhold of death has ever returned to give information of a future existence. That statement might be modified by this explanation. We constantly live in the thoughts of each other, and nothing but death or an impaired mind will sever or destroy that happy relationship. Were it not for the blessing of memory there would

never be what is known as spirit life, nor other manifestations inspired by loving thoughts and pleasant recollections of those who have passed into the unknown beyond. Happy, sweet and pure are the thoughts of all persons who carry in their minds loving memories of those who were dear to them here on earth. Life with all its burdens is made more desirable by that tender, blissful recollection. Perhaps the spirits of those we have loved may return to incite and encourage our efforts for right doing. Sweet and beautiful are such thoughts. May they never cease.

There is good reason to believe that the endowment of the sixth, or innate intellectual sense was for the purpose of enabling mankind to achieve success in earthly life and to seek an immortal existence. The marvelous intellectual power of that sense, when developed, is so far above and beyond the intelligence of other animate life that it does not seem to have any connection with the perishable nature of mortal creations. As proof of that reasonable inference take into

consideration the work of the human race in upbuilding the world, and of their wonderful inventive and other forms of constructive genius. Then carefully review the prophecies of eminent religious authorities including the Scriptural records of Christ, worshiped as the Son of God. When considering the ability endowed with the sixth or innate intellectual sense, it should not be understood that its mere possession will enable mankind to pass into everlasting life. The soulful qualities of that sense must first be developed by constant and never-ceasing efforts to overcome thoughts and desires for wrong doing, and by so doing the intellectual sense will be spiritualized and made the medium of immortal transcendency. All things earthly are perishable, and among them is the physical nature of mankind. But that part of our lives which belongs to the upbuilding, progressive, innate intellectual sense will live forever if its soul-like qualities are developed and made worthy of an everlasting existence.

CHAPTER X

THE INHERITANCE OF SINS AND FOLLIES. THE REFORMATION OF SINFUL NATURE. DEATH-BED REPENTANCE WILL NOT PROVE TO BE EFFECTIVE. INNOCENT LITTLE CHILDREN ARE WORTHY OF IMMORTALITY. A CRIMINAL NATURE IS MOST DIFFICULT TO REFORM. LOVE WILL NOT ALWAYS SURVIVE THE DISAPPOINTMENT OF A MISMATED MARRIAGE.

N important question to be considered in connection with brain cellular regeneration is the inheritance of sins and follies handed down through ages of successive generations by our ancestors. The germs of seated diseases also are sometimes transmitted by parents to children during the process of propagation. Breeders of animals, in their efforts to secure the best possible results, exercise great care in the selection of the progenitors of their stock. The most perfect and beautiful flowers are grown from carefully selected bulbs and seeds. That same painstaking care is exercised in securing the best quality of fruit from budded and grafted trees, and that essential principle of good selection

should also be applied to enhancing the mental, moral and physical value of wedded bliss, and of the happiness to be derived from the life journey that follows the wedding ceremony. It is natural to give love the precedence when considering the marriage vow, but love will not always survive the disappointing consequences of a mismated marriage. Happy, bright and well developed children are seldom the progeny of dissatisfied and discontented parents, and that misfortune will prove to be the source of many afflictions that distress the offspring of an unfortunate marriage.

A criminal nature is the most difficult of the varied classes of sinful development to reform, and its existence may often be traced back through several generations of crime-sodden progenitors. It is from this ancestral transmission of a criminal nature that the world derives its morons, murderers, bandits, thieves, tramps and other despoilers of public peace and progress. It might be imprudent to state that the reformation of most of these criminals would be a hopeless

undertaking; nevertheless that would be a fact. It would be almost as impossible a task as it would be to regenerate the mind of an insane person. When men and women fall so low in their own estimation as to have no respect for their own welfare, or for the safety and happiness of others, they are nearly beyond the hope of salvation. The better way to dispose of criminals, tramps and other depredators who threaten the welfare of humanity, is to lock them up indefinitely, or until they have had sufficient time to reclaim themselves.

The impression seems to prevail in the minds of many persons that it is never too late to repent. There surely could not be a more dangerous and unthoughtful conclusion. Life is uncertain, transitory and frail, although many people survive its perils and live to a rare old age. Death-bed repentance, or waiting for a severe illness to remind us that something should be done to secure forgiveness for past offenses is a regretable, serious mistake. The time to begin the work of mental regeneration is before it is too late

to successfully accomplish it. Regeneration of the mind and body is not the work of a moment, no matter what others may advise on the subject. There is no supernatural power or influence to transform an evil mind into a purely angelic condition by the wave of a hand, or by some other form of hobnobbery. Every human being is made up of blood, brains, bone and sinew, and the only evidence of a spiritual nature is to be found in the endowment of the sixth, or innate intellectual sense. The purpose of that endowment has already been explained, but it must be apparent to readers that the regeneration of a mind, or the reformation of a sinful nature is a long and tedious process that requires thoughtful, sincere mental endeavor, and for that reason death-bed repentance cannot be made effective.

Loving parents are always more or less concerned about the fate of their little ones who have passed away from mortal existence. There need be no fear or anxiety about that happy transition. God is good, and He loves little children. There is no

punishment for the innocent. Children with undeveloped minds are sinless. The belief that the sins of parents pass to their offspring during the process of reproduction cannot be applied to children who have never known sin and wickedness, nor would it be possible for any sane person to believe that God would overlook the welfare of a child. That welfare was provided for when the germ of human life was imparted to the child. It is only when the mind has been developed for wrong doing that there is fear of future punishment. Innocent children who have passed away are entitled to God's mercy and an immortal life for the reason that their minds were pure and undefiled by sinful thoughts and deeds. It is only when mental training has developed an objectionable nature that there will be good reason for thinking that hope of immortality has been lost. Here is another consolation. Children born out of wedlock are innocent of the misdeeds of their parents and they will not be held responsible for them. There could be no stigma or disgrace attached to a birth for

which the child is in no way responsible.

Gross, vulgar, reprehensible habits may be discarded by mental effort, and there is no other way of abandoning them. They are creatures of ungovernable, misguided conduct that should be placed under mental control. The upbuilding of an influence for right doing in all of its varied phases will eventually overcome habitual, harmful desires and other forms of dethroning good health and opportunity for reasonable enjoyment. Excesses of every kind and nature, including dissipation, bad habits, recklessness, lavish use of money and other follies are the result of mental weakness. They may seem to afford pleasure to those who subject themselves to their influence, but the end of so doing is sure to be mental and physical disability. It would be a waste of time and effort to try to explain why bad habits cause mental and physical distress. That knowledge is within the grasp of every sane mind.

There is a general belief that greed for wealth is the curse of humanity, and in one sense that phrase is true. If riches are

sought for the sole purpose of accumulation, then money-greed is worse than a curse, for it spreads want, suffering and distress broadcast wherever its evil influence is experienced. But riches may be made to greatly benefit mankind in alleviating want and suffering, in providing educational facilities for those unable to afford them, in helping to dispense justice to people who have been despoiled by arbitrary and unjust measures, in establishing and maintaining scientific institutions, and in investigating and seeking information and knowledge to promote worldly welfare. When used for good purposes, wealth will greatly benefit mankind.

The most important factor in achieving success in business or any other human venture is a clear, comprehensive mind. A mind capable of foreseeing probable events and of making preparations to meet emergencies. As a general rule such minds are the result of parental inheritance and are born, and not upbuilded by personal effort. That fact should not be overlooked when considering marital affiliation. Cramming the mind with

knowledge will not make it active, energetic and successful. There must be vigor and life in its activities or it will never achieve success. Intellectuality is an acquired accomplishment essential to mental upbuilding, but it will not afford energy, push, strength and application to a mind not already supplied with innate, mental force. Mental weakness may be healed and the mind made stronger by the upbuilding influence of individual endeavor. The brain organ is the seat of mental and physical energy, and by eradicating mental activities that injure and destroy the ability to think clearly and use the mind to good advantage, our mental efforts may be strengthened and energized for good purposes. To think clearly, cogently and successfully the mind should be purged of activities that weaken and cause it to lose force and ability to reason clearly. Mental power to achieve success is not a gift, nor a supernatural influence. It is strictly a system of cerebral upbuilding accomplished by mental effort. The brain organ in which the cells are to be developed is an ancestral herit-

age that passes from parents to children in the process of procreation, and unless its cellular tissue is capable of developing cells with desirable mental activities, its possessor will never be noted for intellectual ability. Brain cellular upbuilding is the result of mental training made effective by our thoughts, acts, deeds and studious efforts, and that training is under the control of the six senses.

The only endowment of the Creator, that may be classed as extraordinary, is the sixth or innate intellectual sense, and that has invested the human family with ability to upbuild themselves and the world, and to assume control of earthly creations. Careful thought must and will substantiate that explanation of the theory of mental activity. It is but a step farther in the work of investigation to ascertain that the innate, intellectual sense is the medium through which we may free ourselves from an undesirable mental development, achieve success and become worthy of an immortal existence. That sense provides the only means of overcoming

bestial habits, desires and proclivities. No other living creature possesses it. The sixth, or innate intellectual sense is an especial endowment, a supreme gift of God, the Creator, and there must have been some worthy purpose for its bestowal.

CHAPTER XI

THE KNOWLEDGE IS INHERENT THAT IMMORTALITY AWAITS THOSE WHO HAVE MADE THEMSELVES WORTHY. THERE COULD BE NO LIFE WITHOUT THE USE OF THE SENSES. OUR BODIES ARE SIMPLY MACHINES CONTROLLED BY THE MIND. THE SOUL HAS ITS ABIDING PLACE IN THE MIND. REFORMATION OF A SINFUL NATURE IS NOT A MOMENTARY UNDERTAKING.

ONVINCING, satisfactory evidence may be found in the endowment of the sixth, or innate intellectual sense that there is an immortal existence awaiting human beings who have made themselves worthy of that transcendency. That knowledge is inherent, inborn, and is a part of our existence. Without the use of that benefaction we would never have known that God was our Creator, nor would we have had knowledge of a future existence, nor of the universe with its countless worlds. The endowment of the innate intellectual sense is the cause of our superiority over other creations, and without its use we would now be seeking a precarious existence in an

unbroken wilderness with apes, monkeys and other forms of bestial animate existence as our companions. The bestowal of the sixth, or innate intellectual sense indicates that mankind is a favored creation, and the use of that sense arouses mental energy possessing Godlike qualities. In connection with that statement it should be understood that there could be no animate or inanimate existence without the use of one or more of the senses. The lower orders of animate existence both on land and in the water, seek sustenance and avoid danger by the use of the senses of sight and feeling. The use and the number of the senses employed in maintaining an existence designate the position, or status, in life of each particular unit or species of creative existence from the lowest to the highest order. The senses arouse or awaken the mental and physical energy derived from the varied germs of life, and the multitudinous forms of animate and inanimate existence are enlivened, not created, by the atmospheric belt that surrounds the world. Atmosphere or air has no creative power.

There is nothing in the physical nature of mankind to indicate the existence of a soul or spirit, and all efforts to find its lodging place have been discouraging failures. But the human body is not the right place to look for a soul, nor anything else associated with our mental faculties. Our bodies and their varied functions are simply machines controlled by the mind and used in discharging the many duties incident to human life. The sixth, or innate intellectual sense controls our mental activities, and the energy that impels our physical movements is derived from the germ of human life. Therefore, the soul must have its birth and resting place in the mind. The method of regenerating a sinful mind is familiar to readers, and it should be made the life duty of every thoughtful person. The only thing connected with mortal life that could possibly be saved at the time of our demise is the soul. All else is destroyed by decadence. The germ of human life will then have lost its power to enliven our existence and the remains of our physical bodies will be destroyed forever.

Oblivion will be the fate of those who have neglected to prepare themselves for the last moment, and there will be no forgiveness of sins after death. Unless there is a soul developed by a period of right doing there will be no transcendency to immortality.

The reformation of sin and wickedness is not a momentary undertaking. The individual who has lived a life of evil will find that overcoming its influence will require a long period of thoughtful, practical endeavor. There have been instances when people under the spell of religious enthusiasm have declared themselves free from sinful inclinations almost before they had warmed a church pew seat. Such exhibitions of sinful reformation will never be accepted as genuine. It will require almost as much time to reform a sinful nature as it did to upbuild its objectionable control, and the process to be employed in eradicating it will be found in the creation of a cerebral influence for right thinking, right living and right doing. That reformation is entirely a question of brain cellular development. Prayer, sincere, earn-

est and heartfelt on bended knees, in secret and alone, for strength to do right is the most effective method of brain cellular regeneration. Do not pray in public or in company with others unless during divine service. Prayer is an appeal to your own mind, for it is within your own mind that the solution of your troubles may be found. Salvation and the upbuilding of a soul is a mental operation and it is solely, exclusively a personal undertaking. Praying in public and in the company of others will distract your attention and hinder the work of self-reformation. Prayers, to be effective, must be honest, truthful and unselfish in thought and application.

CHAPTER XII

FINDING GOD, THE CREATOR. WE KNOW THAT GOD IS EVERYWHERE THROUGHOUT THE UNIVERSE. HE INSPIRES OUR THOUGHTS AND UPBUILDS OUR LIVES. IMMORTALITY IS BUT A STEP ACROSS THE BOUNDS OF MORTAL EXISTENCE. LIFE UPBUILDS. DECADENCE DESTROYS. HUMAN BEINGS WERE ENDOWED WITH ABILITY TO DEVELOP SOULS. RIGHT THINKING, RIGHT DOING AND RIGHT LIVING BRING SUNSHINE INTO LIFE. MENTAL REGENERATION AND NOT PHYSICAL REFORMATION IS NEEDED TO OVERCOME AN INFLUENCE FOR WRONG DOING. SOLVING THE PROBLEM OF IMMORTALITY.

INDING God, the Creator, is a difficult task for a human mind circumscribed by its limited means of obtaining information, and there are many thoughtless people who make the attempt, much to their discomfiture. This much we know. God is everywhere throughout the universe where there is life and creative existence. We have no direct knowledge of His existence as a Being, nor of the place of His abode. There may be a heaven somewhere within or above the universe, but that knowledge is for some reason withheld. The only information that would confirm our

belief in the existence of God, as a Supreme Being, is our knowledge of that wonderful influence known as life, with its forceful reproductive energy. Without life and its marvelous God-like qualities there would be no animate and inanimate existence, and possibly no worlds or universe. Life, in its countless, never-varying forms, covers this and other habitable worlds with an existence, which by development, transforms new worlds into havens of beauty, peace and plenty. Without life there would be no existence, no knowledge nor other mental acquirement. Life inspires our thoughts, upbuilds our desires and energies, and revivifies our hope of immortality. Life answers our prayers by invigorating our minds through the use of the sixth, or innate intellectual sense, and by enabling us to overcome and banish mental and physical weakness. "While there is life, there is always hope," and instead of relying on fate and the prediction of a future existence, it would be better to place our faith in the upbuilding influence of life, and a supreme development

of the sixth, or innate intellectual sense.

Immortality is but a step across the bounds of mortal existence. We close our eyes in death on earth and awaken in the light of eternity. The life that inspired our thoughts and energized our mortal activities will then revivify and enliven a soul existence in a world where immortality is the governing influence. Life was the power that covered the world with creative existence and it has unquestionably been the source from which we have derived our knowledge of that eternal abiding place known as heaven. The innate intellectual sense which incites our thoughts and which is energized by the germ of human life is the fount of that knowledge, and if its soul-like qualities are preserved during mortal existence, we will be transcended and immortalized at the end of mortality. Life is everywhere and is everything creative, sublime and everlasting. Life is both mortal and immortal.

On earth there are two forms of never ceasing activity. One is life and the other is decadence. Life upbuilds the way to im-

mortality. Decadence is destruction, death, oblivion, the end of everything mortal. Our choice on earth as mortal beings is between the attainment of an immortal existence and the end of our lives in eternal oblivion. When considering that assertion it should be understood that there could be only one Creator, and but two forms of existence; one is everlasting, immortal, and the other is transitory, mortal. That general rule of creative existence doubtless applies throughout the universe wherever there are worlds surrounded with an atmospheric belt. Following up that natural conclusion, all human beings in inhabited worlds possess the six senses and are endowed with ability to develop souls. That would mean that there is only one form of immortal transcendency throughout the universe, and that everlasting life must be attained by right thinking, right doing and right living. There will be no heavenly reward for human beings who waste their opportunities in acts of wrong doing. The natural end of all trangressors will be oblivion.

A life of right thinking, right doing and

right living does not necessitate the abandonment of a single pleasure that is not harmful to self, or that does not inflict injury to others, nor does it require the person to assume a sober, serious attitude in his social or business relations. One good, hearty, innocent laugh is worth more to worldly welfare than all of the serious, solemn countenances ever depicted in or out of a social or business career. Right thinking means that the mind should not be allowed to incite unworthy, sinful thoughts. Right doing demands the upbuilding of self control for that purpose. Right living implies that harmful appetites, habits and excesses should not be permitted to injure health and personal comfort. In fact these three mental attributes may be described as the sunshine of human life. It cannot be denied that the sunshine that inspires growth and beauty in earthly creative existence should be made a part of our lives, and instead of prowling and growling our way through the world we should try to scatter sunshine, good will and good wishes wherever we go, and

then in our own opinions this earth would not seem any larger to us than our own hearts. What could be greater and more enjoyable than a clear conscience and a candid belief that God is with us and that we are worthy of His keeping? Right thinking, right doing and right living when made the controlling influence of a mortal existence, not only brighten the mind and banish thoughts of future punishment, but they also assure happiness and contentment and afford us ability to achieve success in business undertakings.

When endeavoring to overcome the influence of wrong doing, do not forget that it is mental regeneration, and not physical reformation that is needed. The mind controls the body and all of its functions. If the mind is free from evil thoughts and inclinations there will be no wrong doing mentally or physically. That is the reason why many physical disorders disappear when mental regeneration has been accomplished, but that does not signify that all seated physical diseases may be healed by the influence of per-

sonal effort. The body with its varied functions is the human machine that supplies our physical activities. The mind, or mentality, is the energizing force that keeps the physical machine in operation. Without mental impulse and energy there could be no physical movement. For that reason our efforts to obtain freedom from what is known as a sinful nature should be for the regeneration of the mind. It would be impossible to do wrong unless the impulse for so doing was incited and energized by the mind. Another essential feature in mental regeneration that should not be overlooked, is that there is no supernatural nor external influence to alter or change our mental activities for either good or evil purposes. That is the reason why earnest, honest, thoughtful individual prayer is the best and most effectual medium for regeneration, also that is why prayers for the safety and welfare of others, unless uttered in their hearing, are not beneficial. Mental energy is exclusively innate, inborn and self possessed. Let us be sure to understand its workings.

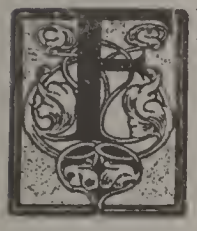
Solving the problem of immortality is not a matter of conjecture when the effort is based on fact. We know that there is an omnipotent Creator, and that the universe, our world, and the many varied forms of animate and inanimate existence are His creations. We further know that human beings were endowed with a superior mental ability which has given them full possession of this world so far as its transitory creative existence is concerned. We are further aware that the superior ability bestowed on mankind is to be found in the sixth or intellectual innate sense, which enables us to seek a future life. The very fact that the sense above referred to inspired the knowledge of that future existence is the best possible proof we could have of an immortal transcendency. There could be no conflict of opinion as to what should be the essential condition of our individual lives that will entitle us to further clemency of the Creator. As human beings, a favored creation, we are possessed with ability to upbuild a soul that will survive the end of our earthly existence.

That soul is undoubtedly an attribute of the innate intellectual sense, inasmuch as mankind is the only creation endowed with either the sense or the soul. The upbuilding or development of that soul is entirely an individual process accomplished by mental endeavor. When we think right, do right and live right we are then preparing the way for an immortal transition. That does not mean that we are required to become anchorites and go into seclusion. The definition of right doing, when rationally considered is that we must be clean and fair in thought, act and deed. "We must do unto others as we would have them do unto us." We must live and let live and not cause distress to our neighbors and friends nor to ourselves. We must be honest, truthful and faithful in all of our dealings, and not try to take advantage of the ignorance and follies of our fellowkind. The doctrine of right thinking, right doing and right living is not difficult to understand, and every person with ordinary human comprehension must feel that immortality awaits the coming of all

who are worthy of that blessing. Solving the problem of immortality by actual transition will be accomplished by those who upbuild the mind for good uses and good purposes.

CHAPTER XIII

THAT DEFORMED AND CRIPPLED PEOPLE WHO CAME INTO THE WORLD IN THAT CONDITION ARE NOT RESPONSIBLE FOR THEIR MISFORTUNES, AND THAT IT IS THE DUTY OF EVERY PERSON TO MAKE THEIR BURDENS AS LIGHT AS POSSIBLE BY SHOWING THEM ATTENTION, AND BY ASSISTING THEM TO LOOK ON THE BRIGHT SIDE OF LIFE.



EW people escape misfortune in some form or nature. It frequently befalls us when least expected, and then the blow seems more serious. But the most painful and distressing misfortune is that of being born crippled or deformed. To come into the world in such a lamentable condition is to be doomed to a sad, melancholy life. Such a fate should awaken sympathy for the victim and cause an especial effort to lighten the burden of the unfortunates. To be misshapen even slightly is a misfortune that weighs on the mind and creates mental distress. Self-comparison with shapely, and good-looking, well developed people is always a punishment, worse than could be afflicted

by ordinary means. Then, there is the never ceasing, always evident regret for having been unsightly, and unfit for social honors. Unfortunately a person physically deformed usually possesses a misdirected intellect. It could not be otherwise. Constantly brooding over a misfortune, must necessarily train the mind accordingly. We seldom find sunshine in mental gloom. There could not be genuine joy where sorrow prevails.

It is natural for us to admire beauty, manly strength, and physical fitness of any kind. The big, manly athlete becomes a great favorite, and the poor cripple, whose only attribute is his mentality, passes unnoticed, or with only a glance of contempt. There have been cripples and deformed people who have overcome the shock of their misfortunes and have developed into active, prominent, reputable citizens, not because of their deformity, but for the reason that their mentalities were not deformed. The mind makes the man. His bodily belongings do not control, or influence his conduct. Success does not wear a beautiful face, nor dis-

play a manly form. It is not a pink tea acquisition, nor a favored exhibit at a beauty show. Success in any walk of life must be won by mental endeavor. The successful person may have an ugly countenance, or be hunch-backed, but his mentality will be worth having because it develops good sense, mental vigor and successful thoughts and deeds. That is why we should encourage crippled and deformed people, and help them win the battle of life. A little sunshine in the way of a smile of recognition, or a short, pleasant talk would dispel much of the mental gloom caused by their misfortune.

Answer this vital question. If we are controlled by a personal God, who watches our welfare, why does He permit unfortunate cripples and deformed infants to be born into the world? There are many similar queries that could be suggested, but the one of permitting unfortunates to come into the world, not of their own volition, but by the consent of a personal God, seems to be the most important. The proper answer to the question is that frequently it is the fault of the par-

ents. But if we have a personal God, who lends His efforts to money-makers, to people who pray to Him and rely on His supernatural power, why should this same God suffer little crippled and deformed children to be born, and become objects of pity and repulsiveness? Look at life, God's influence, and all else connected with earthly creations from a common sense viewpoint. There is no personal God, no supernatural influence, no power except our own that procreates, or that controls and influences our earthly welfare. We may go into a church and see that it is painted white. How long would a preacher have to pray to change the color, unless repainted by the hand of man? There is no difference between praying for help to stop the ravages of war, or of sin, or anything else than praying to change the color of the church. They are all of a physical nature, and so is everything else in creation. Our mentalities are physical thinking machines. The brain of a horse, or a dog, or a cat is not capable of thinking; but the five senses arouse its activities in the same manner the

five senses actuate our mentalities. The only difference between our mentalities and the brain organs of other vertebrates is that we possess an innate intellectual sense, our hope of attaining immortality.

CHAPTER XIV

THAT DREAMS ARE MENTAL ACTIVITIES NOT UNDER GOOD CONTROL. THEY ARE MEANINGLESS EXCEPT IN ONE PARTICULAR: THEY INDICATE DISORDERS IN ONE OR MORE OF OUR DIGESTIVE, CIRCULATORY, OR RESPIRATORY FUNCTIONS.

REAMS are nothing but rambling thoughts not under effective control. We dream when in a semi-conscious state, and in our waking moments. We could not dream when asleep. The mentality at that time is dormant, except such of its activities as involuntarily control the functions of the organs of respiration, circulation and digestion. These cellular activities are governed by what is known as our sympathetic nervous system. The mental, or thought activities that do the dreaming, when not under proper control, belong to the cerebro-spinal system, which presides over the animal functions of sensation, motion and intellect, and comprises all the nervous or cellular organs concerned in sensation, volition and mental action.

The cerebro-spinal system is dormant when we sleep. Should we dream, it is because the respiratory, circulatory, or digestive organs of the sympathetic system do not function properly, and they keep the thought activities disturbed. People who think that dreams have a meaning are right in one particular. It is time to send for a doctor. The cause may be a bad heart action, trouble in breathing, or indigestion or failure to assimilate food.

Dreams should be relegated to the category of the impossible or supernatural mental creations. There could be no dreaming, no semi-conscious state, no rambling thought if the organs of our nervous system functioned properly. There is nothing in a dream but lack of mental control. Were it not for an ability to control our mental activities, we would constantly be dreaming. Imagination or day dreaming is naught but thought-wandering, guided by a willing mental control, which enables us to take a fancied trip to heaven and back in less than two seconds, if our time is limited. Semi-comatose

dreams are imaginative flickerings without the guidance of the willing mental control. They never disturb us when there is mental force to keep our thoughts from wandering, and a dream may seem a night-time long when it results from the effort of a digestive organ to rid an overfilled stomach of a fat, hearty supper.

It seems like an interminable task to divest ourselves of the impression that the mind is guided by an unknown influence, and that thought is always the forerunner of misfortune. Dreams and impressions exercise a baneful influence on many lives. As a matter of fact they are harmless fancies in most instances, and should never be given credit for being anything more than the offshoots of floating thought. That statement does not refer to conclusions drawn from mental comparison and study of specified subjects. We are considering dreams, either semi-conscious or freaks of the imagination, both of which create impressions and are frequently taken for guides to control our conduct.

Cellular activities, from which we derive thought, result from mental development and training. This development and training dates back to the creation of man, and has been brought forward to the present time, and will continue to be brought forward by the process of procreation as long as man exists. The germ of human life impregnated by parents and which gives existence to children, comprises all the elements of ancestral development not extinguished by former mental training. In short, the brain cellular organism which we inherit contains the mental records of our lives, and these records may only be changed by our individual effort. We may become better or worse people than were our ancestors. That will depend on our mental training and the manner in which the cells of our inherited brain cellular organisms are developed.

During the countless ages of ancestral training, thought and other intellectual functions have been upbuilded from a primal state to their present highly developed condition. Physical functions have not reached

so high a degree of development, because of their natural restrictions. But by a long process of training our movements have been made more graceful, and our forms, figures and methods of living are more pleasing and satisfactory. There has been nothing unnatural, extraordinary or mysterious in that upgrowth and development of man. It has been gradual, steady and normal. Generations have progressed in physical and mental attainments in the same manner that individuals acquire learning and physical accomplishments during mortal existence. Each generation has taken care of itself, and then handed down to its successors the fruits of its endeavors by means of procreation. Among the benefactions transmitted in this way have been our thought functions, our mental activities and the means of controlling them.

CHAPTER XV

THAT NO MAN OR WOMAN SHOULD BE PERMITTED TO MARRY WHO IS MENTALLY OR PHYSICALLY DEFICIENT, OR WHO IS AFFLICTED WITH A DISEASE OR INFIRMITY THAT MAY BE INHERITED.

HERE is no question but that the sins of the fathers may be visited on their children, also that children may inherit mental and physical deficiencies and infirmities that would make life a burden to them and to those responsible for their existence. Another cause of complaint is that drunken, bestial fathers, and immoral mothers, often bring children into the world who inherit the traits of their parents, and usually begin a youthful career of wickedness and crime. There would not be so many vile slums to disgrace humanity if such marriages and methods of raising children were prohibited. It has often been said "Why does God permit these things?" If we had a God who would permit such a palpable disgrace to humanity, He would not be worthy of recognition. But we have no

personal God who is responsible for the sins and misdeeds of the world; therefore we should try to stamp them out of ourselves.

Laws have been enacted in various states, forbidding the marriage of idiots, or mental defectives, but there is a difference between defectives and deficients. The mentally deficient person would be one who would have sense enough to count a hundred, but hardly enough mental ability to support a wife and family. A woman might be deficient and become a slatternly, incompetent housekeeper, and an incapable mother of children. It is rather a strange freak of nature, that men and women who do not possess enough good sense to be graded as competent people can procreate children.

Children born from parents who are either mentally or physically deficient, or who suffer from an inherited disease are to be pitied. They enter life with a burden that must inevitably prove to be their undoing. Man would not breed defective animals. He could not afford the loss. But he would allow his relatives, friends or neighbors to

marry cripples, in mind or body, and then wonder why the public must support county asylums, where the children of these cripples may find homes.

Another cause for complaint is the example parents set for their children. A drunken, swearing father, or a frowsy, scolding mother, seldom realizes the truthfulness of the old adage "Like father, like son." Children cannot grow up in a household where there are domestic troubles without fixing them in their minds, to sooner or later be developed and made realities in their lives. A son will learn to smoke, or chew tobacco, and to swear and do things that daddy did. The daughter will become a scold and a slattern from habit. She has seen her mother slouch around half dressed and talking loudly until she, too, has acquired the habit.

Parents should remember that children begin mental training at an early age and every act, good or bad, that comes under their observation will make a mental impression either to furnish food for thought later on, or to be imitated. Mental training consists of

what is learned by study, thought, observation, and all else picked up by the use of the five senses. Children are quick to learn and to them, at an early age, wrong doing has an equal value with right doing. Until old enough to understand the difference, children do not know right from wrong doing.

The right start in life is essential to the welfare of children. There is not a single thought nor act in the life of a child, that does not result from brain cellular development. The growth of their bodies and physical functions keep pace with the development of their mentalities. A child advanced in years should not have an undeveloped mind, nor could this be possible if the cellular functions are active and vigorous. That is one reason why parents should not marry unless they are normal, and not deficient in mind or body.

Teach children to pray. Give them to understand that prayer will guide them and cause them to become good men and women. A prayerful mother will raise desirable children. A prayerful father will always be a

good example for his children to follow. Prayers will help and hasten the mental development of children. There will be no wrong doing unless there is cellular energy to prompt it. Keep that development out of a child's mind if possible. Mental training for right doing will do it. Prayers to do right will exert a wonderful influence in developing a child's mind. It will enable the child to grow into adult life as a credit and an ornament to society.

CHAPTER XVI

THAT THE USE OF GOOD COMMON SENSE IS ESSENTIAL TO SUCCESS IN ALL UNDERTAKINGS, AND AS THAT ATTRIBUTE IS A CREATION OF MENTAL TRAINING, STRENUOUS EFFORTS SHOULD BE MADE TO SECURE ITS DEVELOPMENT.

N ability to make use of good common sense is invaluable, when its worth is considered as a means of promoting personal and public welfare. The story of what man might do successfully were his activities controlled by common sense, would fill many books with interesting reading. What he could not accomplish without the use of common sense, would keep all of the printing presses of the country busy, were the information published. It is a waste of time to discuss what may be done through the use of common sense. We all feel the need of it, but most of us find the fount that supplies it, the mind, has run dry whenever a demand is made for its use.

Common sense, or the mental influence that causes us to exercise good judgment,

is a product of mental training. It is within the reach of all who seek it diligently, and who are willing to practice self-denial until its development is assured. Lavish, extravagant methods of living, high-toned ambitions for social honors, and showy garments should be tabooed when learning the use of common sense. It is always advisable to associate with reputable people, and to dress neatly and stylishly, when an income will warrant it. Common sense approves of such methods. But when it comes to squandering money foolishly, recklessly, for any purpose whatever, common sense will instantly rebel. Common sense is a good, square fighter. It abhors aristocracy and frowns at snobbishness and people who sneer at the lower classes. Common sense prompts good judgment in causing everything in existence to thrive and create prosperity. It fills our pockets with money, our fields and storehouses with plenty, our mills and factories with orders and busy working people, our stores and business houses with customers, our homes with happy families, and everything else with the

comforts and joys of the fullness of life, except our jails and courts of justice. One ounce of common sense is worth more to humanity than all of the world's treasures.

Common sense is a mental attribute, and must be acquired by the same means employed to upbuild right doing. The task will prove to be strenuous and wearisome, and common sense must be used to fix itself in a mentality. The process of acquiring common sense and other worthy attainments has been described several times, in this volume. Vigorous mental efforts must be used to put down and overcome influences that prevent common sense from asserting itself as a dominating mental factor. That effort means the development of a brain cellular influence to control the mentality for right doing. The use of common sense is nothing more nor less than right doing. If good judgment is used in all of our activities, that is common sense, doing right. Prayers for right doing create and strengthen a desire to do right. They develop a cerebral control for that purpose. They establish and keep active mental con-

trol for right doing, and by means of that control we are enabled to use common sense.

Through the use of common sense, we shall be able to discriminate between the good and bad methods of mental conversion. That means much to those who look with hopeful eyes toward immortality. We are told that none but the worthy will be exalted. Common sense approves that assertion. Fitness for immortality should govern the selection. But what condition will be considered worthy? Shall the candidates be rendered fit by pompous ceremonies and regal membership, or shall it be from mental purity? It would be impossible to whitewash sin and cause it to pass eternal judgment. It also would be an injustice to select any one church or religion from many similar organizations and give it the keys to heaven. Mental purity, a mentality controlled by cellular influence for right doing, must render us worthy of immortality. Common sense so decides. Also, that man must fit himself for the final judgment by his own individual mental effort.

CHAPTER XVII

WE SPEND TOO MUCH OF OUR TIME IN WASTING MENTAL EFFORT IN FREAKS OF IMAGINATION, OR WHEN INDULGING HABITS THAT RESULT IN MENTAL INJURY.

E worry about fancied troubles, or about contingencies that may never occur. It is bad enough to be compelled to face real difficulties or dangers when they come, and for that reason we should preserve our mental poise and strength until our efforts are needed. Borrowing trouble is like dealing with a pawn shop. The more trouble we borrow the less ability we will have to meet emergencies. Many people have died from the habit of borrowing trouble, and in most cases their friends have had to pay the undertaker. Borrowing trouble is a habit acquired through that freak of mental wandering, the imagination. Death would be a welcome relief to the hypochondriac who is always about to die from fancied disease. The man who is in debt will not pay his creditor by worrying about it. The manager of a business enterprise that is losing money will not devise

means to stop the loss by wringing his hands in a state of frenzy. The girl who has had a tiff with her lover will not win him back by crying her eyes out in hopeless despair. There is always hope to buoy up our energies, and incite us to greater efforts in times of distress, if we do not frustrate it by worry. Ninety times out of a hundred we worry about nothing. Our troubles are fancied, but the injurious effect on our mentalities is real. Brain cells are not steel nor adamant. Too much and too constant activity in fretting over trouble, fancied or real, is like playing a fiddle on one string. The nerve or brain cells actuated by worry will become uncontrollable. That means either a nervous breakdown, or a sanitarium for the half crazed person.

The remedy for worry, or any other bad habit that has become fixed and seemingly implacable, is a change of mental control. The worry habit, and other injurious influences, are mental developments, brain cellular creations. They are mental activities caused by a partial loss of mental self-con-

trol. They are a mild form of mental breakdown, that may result in something more serious. Insanity results from a total loss of mental self-control. When bad habits control our thoughts and mental and physical activities, we are bordering on the verge of madness. There is only one cure for such a condition, and that is the development and upbuilding of a control to supplant the activities that cause our mental distress. The surest and most speedy way of changing an objectionable mental control, is to go down on our knees and pray for it. Changing thought and impulse means mental regeneration. Prayer for that purpose is the best panacea.

Going down on our knees to pray for mental strength to overcome bad habits, or influences that cause wrong doing, may seem unnecessary to some people. It would not be essential, could we submit ourselves, body and soul, to the prayerful effort. Under ordinary circumstances that cannot be done. The fact that we kneel in submission has its influence in causing our supplications to be

earnest and sincere. We do not, or should not, pray for the purpose of uttering words. Such a prayer would be no better than singing a song. We pray to create and stimulate a desire for right doing. We pray to upbuild a mental control to cause us to think differently, act differently and become good, sane, right-doing people. Unless better and more desirable brain cellular influence is developed by our prayerful efforts, there will be no change in the mental control that causes worry, bad habits and other wrong doing. Singing, reading prayers, or mumbling words are not rapid and effective methods of brain cellular development. There must be energy, earnestness, devoutness and sincerity in our prayers for strength to overcome our troubles. We must give the prayer all the mental strength we can muster, if we expect it to be efficacious. It is a question of mental effort for mental upbuilding. That means brain cellular development to acquire a sane, mental control. Insipid, halfhearted prayers will not accomplish that purpose.

CHAPTER XVIII

THAT INDIVIDUAL EFFORT IS NEEDED TO FREE THE WORLD FROM ITS MISERY AND DISTRESS. NO MONEY. NO UNIVERSAL CAMPAIGN IS NECESSARY TO BRING ABOUT THAT GREAT REFORM. IT MAY BE ACCOMPLISHED BY INDIVIDUAL SELF-REGENERATION.

AKE a community as an example, and cause each member of it to cultivate a desire for right doing, and to abandon habits and inclinations that are injurious to self and detrimental to the welfare of the community. Could there be such a thing as poverty and suffering, where every person is trying to do right and conditions are normal? Greed, misdirected ambitions, bad habits, ignorance, desire for wrong doing, and mental dullness are the cause of our worldly troubles. Individual effort, rightly directed, would quickly overcome these mental afflictions, and upbuild happiness and contentment. We should not forget that all right and wrong doing results from mental conditions. Right doing will emanate from a mentality controlled by

good influences, and wrong doing is the creation of a mind under evil control. The mind or mentality is the source of all thought impulses, acts and deeds, good or bad. We will not do wrong if our mental faculties are dominated by a desire to do right.

Most people think it is the other fellow who needs reformation. They never read their own records until, during an illness, they begin to be anxious about what might happen. When the doctor has assured them that they will not die this time, the worry is over. A return to health and vigor enables them to start out again in worldly activities, and they soon lose sight of the devil and his satellites, who stared them in the face while they were under the doctor's care. It would make a great difference with humanity if every person would try to first reform himself, before devoting his time to the welfare of others. Self-regeneration, rendered effective universally, would clean up every slum, every nest of ignorance and vice, and every evidence of war and conquest now in existence. Think what a wonderful

change self-reformation would create.

The world would always be beaming with mental sunshine, no matter how many storms the elements might bestow. There would be no bankruptcies, no need for credits and no attempt to defraud. The money now spent in vice and follies, or in gratifying pampered desires, would be used for sensible, beneficial purposes. Our schools would be overflowing with scholars eager for learning, and fond parents would long for more children to enjoy the world's abundance. There would be no more family quarrels, no more feuds or unjust conditions that cost human life. Our insane asylums, and other institutions for the poor and homeless, would be put out of business, and there would be no dependents except those poor in health or otherwise rendered helpless by physical infirmities. Even our death reports would cease to worry us, for right living, right thinking and right doing would cut down the sick list, and greatly prolong life.

If readers could realize what great benefits might be derived from universal self-re-

generation, they would organize clubs and advocate it in every community where its principles could be understood. Self-regeneration means the attainment of a sane mental control. It costs nothing but mental effort, and is the quickest method of acquiring health, comfort, peace of mind and happiness that rests within the ability of mankind. Self-control nearly all persons claim to possess, but a history of their deeds and misdeeds would convince them to the contrary. Self-regeneration, when realized, would cut out the mistakes of life for which the individual was personally responsible, and cause him to become a clean, reputable citizen. Self-regeneration may be accomplished when the person has fitted himself for right doing. Try the method explained in this book. It will bring, if persisted in, all the comforts, joy and blessings that a sane vigorous mentality is capable of bestowing.

CHAPTER XIX

THOUGHTS FOR THINKING PEOPLE. HOW TO ATTAIN SOCIAL HONORS. BUSINESS MEN NEED A SUNNY NATURE. PLANTING THE SEED OF HUMAN LIFE. THE CAUSE OF OBESITY AND GROSS APPETITES. WE ARE LIVING IN A WASTEFUL AGE.

HE world is filled with men and women desirous of being elevated to what is known as the upper class, and to be promoted to the social rank of ladies and gentlemen. The first requisite to attaining that rank is mental poise, an ability to submerge vulgarity, fits of temper and ungentle conduct with looks of wisdom and extreme culture. It requires considerable time and years of patience to train some men and women to become ladies and gentlemen. A number of them may never hope to float their persons in the "social swim." Ladylike and gentlemanly conduct should never be a thing of culture; it should be a mental condition rising from a mentality freed from cellular activities that cause vulgarity and uncouth-

ness. Mental poise that promotes proper conduct is not an adornment to be fitted to a person as we would put on a shoe. It should be a reflection, an image of a mind actuated by cellular activities for right doing. Readers of this volume know how that mentality may be attained.

About the first thing a business man learns when beginning his career, is that he must possess a sunny nature to succeed; a nature that attracts instead of repelling customers. Such a nature is essential to happiness as well as to success in business ventures. It is available to any person, even those suffering pain and distress. A sunny nature may be acquired by banishing the brain cellular influence that prompts cross, surly, grouchy thoughts and impulses. The prayer method of regenerating a mentality will do wonders in filling our lives with sunshine and contentment.

Another instance that might be mentioned where the prayer method would render noble service. We frequently hear that married couples do not get along happily togeth-

er; that there is a lack of congeniality, a want of harmonious feeling. It would seem that love would prevent such a spirit of inharmony, but sometimes even love and devotion to marriage vows will not avert trouble caused by a jealous nature, or one that is never satisfied with the best to be had of either love or attention. There are other things in married life to create differences. None of them could exist if the two partners in wedlock would consider their relations from the viewpoint of reason. Prayer for mental strength in such cases will prove a more just arbiter than the divorce court. It would smooth over the differences of opinions and revive the love that first brought the married couple together. To accomplish that result it would be necessary for both husband and wife to cultivate a better nature. Prayer yields strength for right doing.

The most distressing instance, wherein the happiness of a married couple is destroyed, is when one of them forgets that love, peace and contentment cannot abide with wrong doing. The man may drink to ex-

cess, or form other bad habits that divorce him from home life. The woman may become infatuated with social follies and neglect her home and children, or she may become slovenly and careless, and neglectful of her personal appearance. There are other causes for the breaking up of happy homes, which might have been avoided by both man and wife had they sought mental strength as a means of protection from domestic troubles. It would be impossible for a married couple to live happily together unless both husband and wife made an honest endeavor to be worthy of that blissful state of matrimony. Marriage is a solemn ceremony, made lawful for the purpose of protecting posterity from the evils arising from indiscriminate cohabitation. The protection is essential to the welfare of humanity. The right way for marriage trangressors to overcome the troubles that cause their wrong doing is to pray for mental guidance for right doing.

The misfortune of having reared a wayward child is largely the fault of the parents.

Planting the seed of human life does not materially differ, so far as results are concerned, from that of propagating the seed of the vegetable kingdom. Defective seed will not yield a satisfactory harvest. To assure good results the growth of the plants must be carefully watched and nurtured. The bringing up of a child requires the same watchful attention, but it does not consist entirely in looking after the child's bodily comforts. The proper development of its mentality is of far more importance. The mind is the cerebral plant that needs the most attention to cause the child to grow into a maturity of mental vigor and usefulness. The child's mind is the monitor that will shape its future career for good or for wrong doing. A strong healthy mind will assure bodily strength and health. Therefore the mental as well as the bodily functions of a child should receive marked attention. It is another instance where brain cellular development for right doing will prove more beneficial than muscular development. Teach the child how to pray for

divine strength to do right, as soon as the mind is developed sufficiently to comprehend what prayer means. Keep up that system of prayerful education until the child reaches maturity. There will then be no cause for wayward conduct.

Gross appetites, obesity and desires for stimulants may be curbed by brain cellular regeneration. The process is easy and will prove successful if persisted in. All forms of detrimental desires, or for so-called appetites, are caused by cerebral influences developed through lack of self-control. To be more explicit, the above named desires are one form of wrong doing. To either curb or eradicate wrong doing, a new mental influence must be developed to strengthen the desire for right doing, and to overcome the cellular strength that has caused the mis-doing. Mental self-control means right doing. It requires a dominating brain-cellular strength for right doing to prompt self-control. It naturally follows that when a gross appetite that causes obesity has been eradicated, or overcome, that obesity will disap-

pear. The cause for that deformity will have been removed. Brain cellular reformation by means of prayer, as advocated in this book, will subjugate desires for gross appetites, also the tobacco and drink habits, and other harmful tendencies.

Old age does not creep onto us as rapidly as do the infirmities caused by our misdoing. Few people die of old age. Most of us bring on an early demise by impairing our health. Bad habits, overeating, reckless living, unnecessary exposures, careless dress and other methods of shortening life have greatly reduced the span of three score years and ten, said to be allotted to humanity. We are living in a wasteful age. Extravagance in every form of human endeavor seems to mark the present era. There is no telling what disasters we may bring upon ourselves, unless this manner of spending both life and treasure is arrested. A return to the simple life of our forefathers would subdue the maddening desire for more speed in all of our undertakings. But that would not be possible. People who live a hundred minutes in

every hour would not consent to traveling in old-fashioned wagons. The only way to get back to sober, common-sense methods, and to lengthen instead of shortening our lives, is to change our mentalities. That could be done without sacrificing a single modern invention, or a useful modern article. Long life and contentment could not be expected from a human engine that was running all of the time with the safety-valve open. The pressure would be too great. We should put a curb on unnecessary activities and live within the bounds of reason. That may be done by adopting the prayer remedy for fast speeding. We need sobering down. Prayer will do it. Prayer that is earnest and honest will develope brain-cellular strength to overcome the madness that exists in our mentalities. The invocation must be addressed to our Father.

There are other thoughts, concerning the possibilities of brain-cellular reformation, that will present themselves to the minds of careful investigators. Each and every form of wrong doing may either be eradicated, or

subjugated, by that method of self-regeneration, without considering it in detail. The process of brain-cellular regeneration comprehends abolishing the entire element that induces wrong doing, gradually and in accordance with natural laws, by a system of personal effort. Brain cells are nerve functions, and they cannot be actuated in any other manner than by individual mental endeavor. It would be as impossible for any person to control the cellular organism of another person, by the thought process, as it would be to cause a house to fall by word of command. Brain cells may only be actuated by the person possessing them. Unless they are actuated, there could be no mental activities, no intellectual force, no thoughts, impulses nor deeds. The power that actuates a brain-cell mentality dwells within the individual. Outside influences have no direct control over the mind. It is as much a part of the invidual as is the arm, leg or body. The cerebral organism is a physical function that constitutes the seat of mental and physical energies in an individual. It

would be as easy for one person to control the movements of the big toe of another by mental effort, as it would be to influence the mental energies of another person except by written advice or oral suggestion.

How, then, does God inspire us with worthy thoughts and deeds, if no outside influence can reach our mentalities? A perfect mind, one that is free from evil influences, would not need divine inspiration. It would fulfill the requirements essential to sanctity and purity of thought and deed, and would fully meet the conditions God imposes on those desirous of His protection, now and hereafter. We may not all be able to purge our minds of evil influences, in order to attain that protection, but the effort is worthy of the trial. A few years of vigorous, sincere endeavor would accomplish wonders towards upbuilding mental strength to live uprightly. The nearer we succeed in developing brain-cellular strength to subjugate undesirable cellular influences, the closer we shall come to being what God demands of us. The task of redeeming ourselves from

the control of harmful tendencies is not arduous, nor impossible.

It will not be necessary to again refer to the benefits to be derived from brain cell reformation. The acquirement of mental vigor, the one essential to material success, ought to more than compensate for a life time of prayerful effort. An invigorated mind means freedom from most woes and disorders incident to an unworthy life. Prayer, honest, fervent, sincere and persistent will eradicate many of our physical and mental troubles. Those who give brain cell regeneration a protracted trial will never regret having done so. They will have made a worthy endeavor to place themselves in God's keeping. The reward for so doing is priceless compared to the value of material wealth.

A PRAYERFUL SUGGESTION

Prayer should be heartfelt and sincere in expression, utterance and desire. The object of prayer is to upbuild the mind and develope a mental control for overcoming evil

thoughts and inclinations, and that development may only be accomplished by intense mental endeavor. Pray in secret and alone as much as possible and keep your efforts to become worthy of God's mercy entirely confidential. It is your own salvation that you are seeking and that should not be made a question of publicity. Following is a prayerful suggestion, but it is better to use your own thoughts and language when beseeching mercy and forgiveness. Prayer should be an expression of intense individual desire.

MY FATHER:

I PRAY THEE TO TAKE ME INTO THY KEEPING AND MAKE ME HONEST, SINCERE AND WORTHY.

HELP ME TO DO THY WAY AND TO FOLLOW THY GUIDANCE IN ALL OF MY UNDERTAKINGS.

CAUSE ME TO BECOME STRONGER AND BETTER THAT I MAY PUT EVIL OUT OF MY LIFE AND BE WORTHY OF THY KEEPING.

SHOW ME HOW TO DO RIGHT, HOW TO SEEK THE RIGHT, AND HOW TO KNOW THE RIGHT THAT I MAY OVERCOME DESIRES FOR WRONG DOING.

FORGIVE MY SINS AND TRANGRESSIONS AS THOU WOULD HAVE ME FORGIVE THOSE WHO CAUSE INJURY TO OTHERS, AND LEAD ME THY WAY DESPITE MY OWN INCLINATIONS.

DELIVER ME FROM TEMPTATION, AND GIVE ME STRENGTH TO OVERCOME AN EVIL NATURE.

AND CAUSE ME TO DO AS THOU WOULDST HAVE ME DO FOREVER AND FOREVER.

CHAPTER XX

THAT MANKIND GENERALLY IS THE PRODUCT OF MENTAL TRAINING, OF MENTAL DEVELOPMENT, SHOULD BE UNDERSTOOD BY EVERY PERSON.

NO two individuals are exactly alike in any one characteristic, not even of the same family, and born from the same parents. They may act alike and resemble each other in appearance, but there will always be a difference in their conduct, habits, desires and general demeanor. This difference results from their mental training. Their brain cell development is not the same. Take the people of different nationalties and compare their mental characteristics, or their degrees of intelligence and intellectual attainments. If mental training has not caused the difference in the habits and other characteristics of these people, to what source may the difference be attributed? It must have been brought about by the various grades and degrees of brain cellular development created

by the peculiar habits and needs, and the extent of their intellectual attainments.

It is not necessary to go to other countries to ascertain why, and how, no two people are exactly alike. Take two children in the same family. One will be bright, quick to learn, and be controlled by a vivacious, cheerful temperament. The other will be dull, slow to memorize lessons, and possess a sluggish disposition. One child has an active, vigorous mentality. The brain organism of the other child does not develop its cellular influences as freely. Were all mentalities alike, and all opportunities for their development the same, then we could be alike in our mental traits and characteristics. But our habits, likes and dislikes, our methods of living and kinds of pleasures and enjoyments, are diffent. Some of us enjoy study, and the acquirement of education. Others are part Indian by nature, and prefer outdoor life and ignorance. We all have our preferences, and that is why there are so many different kinds of people.

Were the generally accepted idea that our

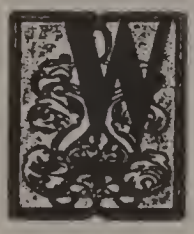
minds are controlled by supernatural influence correct, we would all be the same in temperament and intellectual status. The supposition that God leads and protects us from evil ought to be realized soon, if ever. The world has been traveling its orbit for many millions of years, and thus far no Creator, except life, has made His appearance. Man has grown and developed from a semi-savage to a civilized being, through his own individual efforts. He also has caused animal and vegetable existence to thrive, and become useful to him. In all this progress, nothing but the hand of nature has assisted man in gaining control of both himself and the other mundane creations.

The cause for this world advancement has been man's mentality. It has been a conquest won by the development of man's brain cellular organism. There has been no divine influence to control this earthly upbuilding, or there would have been no prehistoric man and no earthly wilderness to be civilized and rendered useful and habitable. With this plain fact staring man in the face, he refuses

to become responsible for the world's progress, and is trying to find a personal God, on whom he may shift the honors. There is only one God who has helped man to rescue both himself and the world from earthly chaos, and that has been the Creator. But man asks, What is life? Without life, the man could not ask the question.

CHAPTER XXI

THAT MAN SHOULD LEARN TO DO HIS OWN THINKING, AND NOT ALLOW OTHERS TO CONTROL AND INFLUENCE HIS CONDUCT, FREQUENTLY AGAINST HIS BEST INTERESTS.



HEN the fact is better understood that every individual, of both sexes, is an independent and distinct unit in human life, we shall learn to think for ourselves, instead of allowing others to do our thinking. There always will be times when expert advice or counsel is needed, but on general propositions concerning personal affairs we should learn how to protect ourselves when dangers threaten our welfare. Self-reliance, good judgment and an ability to see things as they should be seen become questions of habit. When we cross a crowded street, where there is danger of being run down and crippled, or killed, we are self-reliant and watchful. The same watchful care to protect our personal interests throughout life should also be exercised. We are provided with mentalities

for that purpose, and they should be developed and made useful.

It is a law of nature that the weak must succumb to the strong. That inevitable result may only be avoided by seeking mental strength to meet emergencies. Strong minds provide the necessary strength, and they are absolutely essential to success in life's battles. There never has been the time when brute strength finally won the victory over mental force, and when it comes to a contest between mind and matter, the mind invariably becomes the master. Weak minds may be strengthened and made more serviceable, but they will not acquire knowledge except by study and strict application of studious methods. A knife may be sharpened and made ready for better use, but it cannot be serviceable unless there is something to cut. That is precisely the situation in which a weak mind finds itself when reinforced by mental vigor. It then must be given opportunity to acquire intellectual strength.

There are a number of reasons why minds, or mentalities, are weak, but usually it is be-

cause they lack driving force to impel them to become active and vigorous. Oftentimes excesses and bad habits weaken the mind, or the weakness may have been inherited, but unless the cellular development has been impaired, or disease has injured the brain cellular organism, there is a way to invigorate the mentality and cause it to be made more serviceable. The process of acquiring that mental vigor is the same employed to overcome bad habits, or any form of wrong doing. Right doing is the synonym of mental vigor. To do right lends strength to the mind. To do wrong weakens it. The way to strengthen a mentality and give it mental force and vigor is to pray for strength to do right, to think right, and to live right. That is equivalent to praying for mental vigor.

Prayer is an upbuilding influence. It creates mental activity for right doing by strengthening and upbuilding a desire to do right. The mentality controls our physical functions and causes us to do either right or wrong. We are guided in no other way. There is no supernatural influence to control

our thoughts, acts or deeds. We are actually, entirely our own masters, so far as our mental activities are concerned. We do right or wrong in accordance with our brain cellular development. When controlled by desires for wrong doing, the only way to learn to do right is to adopt the prayer method of developing brain cellular strength to upbuild a desire for right doing. In due time that desire will dominate the mind and cause us to do right. Praying to do right is a system of mental training for self-regeneration. It is a system of invigorating the mind and causing it to inspire thoughts and deeds of right doing. It is the quickest and surest way to strengthen a weak mind, and cause it to become useful to its possessor.

Too much stress cannot be placed on the importance of prayer as a mental stimulus for right doing. It does not invoke divine protection from an extraneous source, because there is no such thing for humanity during mortal existence. There is no supernatural power that guides, controls and protects us. Our minds cannot be inspired by

divine, or other outside source, or influence. We are not of spiritual existence, but are animals of a superior order, or species. The Creator has fixed our mental and physical status, and no act of ours can change it. We may yearn for a spiritual life and aspire to an immortal existence, but we are bound by earthly ties to our present condition as vertebrate animals, constituted of flesh, blood, bone, sinew and cellular tissue. Our means of existence is precisely the same as that of the higher types of animal life. We procreate, are given birth, and during life are subject to the different changes and vicissitudes incident to other animal existence.

Our mental training is the only means we have of acquiring information and knowledge, and everything we know or possess is attained by mental endeavor. Nothing comes to us unsought, except it be an endowment, a gift, or a penalty for indiscretion. We owe nothing to supernatural influence, and never have been benefited thereby. We have our own individual lives to protect and control, and our own salvation to accomplish. That

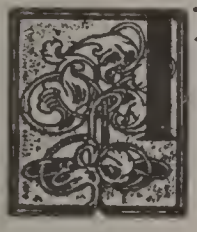
must be done through the guidance of our individual mentalities.

Mental training to us is like a compass to a mariner. We are guided by the nature of our training. If our mental control is wrong, we are sure to do wrong unless vigorous efforts are made to change the control for right doing. That is the object of prayer, of mental upbuilding to prompt right doing. Prayer develops cellular force for right thinking, right living and right doing. Cellular force is a creation of the mentality, and results from the development of brain and nerve cells. The nature of this force is either our heaven or our hell here in earthly existence. It causes us to be either angels or demons in act and disposition, and no power but our own efforts may avail to rescue us from the latter condition. Prayer alone is the agent of our salvation, and prayer also will strengthen our minds, and cause them to become more useful. At the beginning of the work of mental regeneration by means of prayer, it will be found that the undesirable as well as the good influences will be

strengthened. That is the natural result of any form of resuscitation. But the mental regeneration will be successfully accomplished if the prayers for right doing are continued. There could be no other result.

CHAPTER XXII

THAT MENTAL DISTRESS AND CASES OF "NERVES" RESULT FROM LOSS OF MENTAL CONTROL. RIGHT THINKING AND RIGHT DOING WILL BANISH SUCH EVILS. FIGHT THEM FEARLESSLY THROUGH THE MEDIUM OF PRAYER. THAT IS THE PANACEA FOR MENTAL ILLS.



F we begin to fight an evil nature with fear in our hearts, we are more likely to be defeated than if we are confident of winning. An effort to upbuild strength for right doing should not be impeded or hindered by thought or act that does not aid the upbuilding process. If we pray for strength to do right, and at the same time plead for protection from wrong doing, we are recalling, in our thoughts, reprehensible acts that should be forgotten. Our prayers, to be efficacious, should be free from such thoughts, and devoted exclusively to a mental effort for right doing. Thinking wrong will never rid the mentality from a tendency for wrong doing. Purge the thoughts, at all times,

from inclinations to recall disagreeable incidents, or to dwell on imaginative wrong doing, even in supplications for protection against evil.

Much of our trouble might be avoided if we would apply the principle of right thinking to our thoughts when the mentality is disturbed. Cases of "nerves" when distressed by fancied or real troubles may be averted without the use of opiates, or drugs of any kind. Insomnia is another form of distress that may be overcome by mental training. Hypochondria and even more deeply seated mental perturbances may be overthrown by persistent mental effort. The overcoming of any mental distress, while the brain cells are intact and have not lost their ability to be actuated, is the result of mental training. As has been previously stated, mental disturbances and perturbation ensue from loss of control, where there is lack of effective mental effort to subdue the cellular forces that create agitation. The proper remedy for such a mental condition is the upbuilding of a mental control that will alle-

viate the trouble. That remedy must be had by mental training.

Take a case of insomnia as an example. The distressed person will wallow around in bed seeing all kinds of mental spooks, while trying to court sleep. Hours will pass in vain efforts to quiet the restless mind, and in the morning he will feel pretty well exhausted. To overcome the perturbation, and regain mental control of the overtaxed brain cells, the sixth, or super-sense, should be made to supply energy for that purpose. That means a resort to persistent, consistent prayer. It would be better to pass an entire night in fervent prayer than to tumble about in bed in throes of wakeful agony. Prayer for strength to do right, often repeated, will bring about the desired relief. It may not be done the first, or the second night, but time and persistence will conquer insomnia, or any other mental distress, if the brain cells are in condition to respond to the prayerful appeals.

Readers may think it strange that prayer, rightly implored, may heal disease as well as

overcome wrong doing. Any form of physical or mental weakness that results from an undesirable cellular development, or a lack of sane control of the mentality, may be righted by mental training. The process is purely physical. Supernatural influence has nothing to do with it. It is a question either of changing a mental control by means of cellular development, or of strengthening or restoring a mental control that has been overworked. Both processes accomplish the same result, an upbuilding of mental control for right doing. Prayer, if free from extraneous influences, will arouse brain cellular energy to change the mental control, and create a dominating desire for right doing. That means a subjugation of tendencies for wrong doing in reforms of bad habits and wickedness, and a rest for the brain cell activities that cause mental perturbation and distress. There could be no mystery in this method of healing physical and sinful ills. They belong to the element of the mentality which we may designate as the instigator of wrong doing. There are only two cellular elements in

the mentality. One inspires right doing, which includes every thought, act and deed that upbuilds personal and public welfare. The other instigates wrong doing, which constitutes everything in human life that impairs health and destroys individual and public progress, prosperity, and comfort.

Segregating the regeneration of sin and wickedness from religious worship may not seem productive of good, because all methods of reformation have heretofore been controlled by religious associations. But in reality regeneration is a mental and not a religious reformation. Prayer is the chief factor in upbuilding a mentality for right doing; but devout supplications are not for supernatural aid, but for the purpose of creating or stimulating a greater and more effective desire for right doing. We will not overcome our sinful natures without first feeling a desire to do so, and the longer we neglect the endeavor to abandon wicked ways, the less chance there will be for our reformation. The means advocated in this volume appeal to the common sense of the reader. It is

a question of brain cellular control. A control created for right doing assures freedom from sinful and wicked desires, from the influence of bad habits, mental weakness, and many forms of illness. All reforms must be brought about by a change of mental control accomplished in the same manner.

CHAPTER XXIII

THAT MAN SHOULD ENDEAVOR TO HASTEN THE PROCESS OF DEVELOPING HIS MENTAL AND PHYSICAL HEALTH AND VIGOR, BY ABANDONING THE USE OF NARCOTICS, STRONG DRINK, TOBACCO AND OTHER DELETERIENTS.

IFE either invigorates and strengthens both mind and body, or it will destroy them by assisting detrimental influences to cause disease and decadence. That may seem like a paradoxical statement, but it is true. We know of no other God than the mental influence that watches over and controls our existence. When we call upon that Influence to guide our prayers and show us what to do, there is an immediate response by upbuilding encouraging thought and impulse. Thought and impulse prompt deeds. When we indulge in narcotics, our minds are stupefied and our physical functions lack vigor. Life then is unable to come to our assistance. When we take stimulants, life aids us in losing control of our mentalities, and in that way hastens

our undoing. Continued use of narcotics, tobacco and strong drink will impair both mental and physical health, and in time disqualify us for either reasonable enjoyment or business pursuits. We should have strong, vigorous minds and bodies to meet and successfully combat the vicissitudes of mortal existence, and for that reason should beware of the use of narcotics and stimulants.

It is difficult for us to discontinue the use of narcotics, or to stop taking stimulants after the habit has been acquired. The mentality demands either the drug that quiets its activities, or the stimulant that starts them going at a more rapid pace. It must be apparent that either of these habits will bring on mental and physical weakness, if long continued. The physical organs rely upon the mentality for vigor to cause them to function. Should that mental energy be lacking, disease or weakness of the physical organs must follow. When we think or say that we will not stop the use of drink, tobacco or drugs because we are not afraid of them, we then confess that the habit has become

established. When we try to stop the habit and fail, that is an indication that sometime we will try again and perhaps be successful.

It is pitiful to see a strong man become a slave to habit, especially a habit that will eventually destroy his manhood, and cause him to be a mental and physical wreck in his later years, when he most needs health and vigor. But that is the invariable, inevitable end of all bad habits. There could be no other end. We could not succeed in any walk of life without strong minds. If we drug these founts of our learning and well doing, or if we overstimulate their activities, the ability to guide us successfully in our undertakings must necessarily fail. Life is kind to us, but it cannot actuate a half dead mentality that has been drugged to everlasting stupidity. Those are the sure results of the excessive use of narcotics, strong drink, tobacco and similar harmful indulgences.

There is another way to consider the importance of preserving our minds, although it does not, as a rule, exert an influence over the man who likes to drink, smoke and have

a good time generally. Such men cannot expect future salvation and continue their efforts to destroy themselves. Since man has had a history, it has always been his belief that there was a future reward for right doing. We hold to that belief now, although we have no certain knowledge of what that reward will be. Most of us think that it will be immortality. Whatever the reward for right living may be, it must result from the record established by our minds. The mentality is the man. The deeds that our mental organism has prompted must stand as our life record, for right or wrong doing.

What will be the fate of a man with a mind that has influenced the destruction of itself by the use of strong drink, or any other habit capable of impairing the health and vigor of both mind and the man? That is a good, sober query for the man of bad habits to answer. When it can be satisfactorily proven that the mentality is not the man, shorn of his bodily functions; when the fact can be established that a man may do things without the promptings of his mind; when

man himself may know through the medium of his mentality that his heart will beat one time after his mind has been paralyzed, or stricken with death, then and then only will we believe that the record of man's mentality will not be used to judge his worthiness or unworthiness for immortality.

CHAPTER XXIV

THAT THE MYSTERY CONCERNING THE MENTAL DEVELOPMENT OF CERTAIN TYPES OF GENIUS, AND OF YOUNG PRODIGIES, MAY BE EXPLAINED BY LOOKING UP THE TRAITS OF CHARACTER OF THEIR ANCESTORS.

TRAITS of character, peculiarities of form, and other similarities of the mental and physical functions are inherited. It is supposed that we are human reproductions of those to whom we owe our life. We are of animal descent. We were propagated and born in the same manner that all vertebrates come into existence. There is no difference. We may have inherited genius, or it may have been disease, or an infirmity. We are not so particular in breeding our own kind as we are when raising horses, cattle, sheep, dogs, hogs, cats or other domestic animals. Rare and well bred domestic animals bring good prices in the market. We raise and sell them, but as we consider ourselves beings of a personal God's choosing, we depend on His judgment in the

matter of our own breeding. That is a serious mistake.

The brain cellular organism, and every other physical organ and function, are handed down to us through the process of procreation. That process is precisely the same as the one used by the domestic animals, which we are so careful to breed from the best stock to be had. We are super-animals and nothing else, and are subject to nature's laws. There is no dodging that fact. We inherit animal proclivities, mental attributes, detrimental influences, and other traits of our ancestors, through the medium of our brain cellular organs. Domestic and other vertebrate animals inherit the five senses only, in connection with good or undesirable physical forms and functions. We inherit the five senses, and the physical forms and functions of the man animal, also the sixth, or innate intellectual sense, which actuates and develops the super-mental powers of a full-fledged human being. These powers are inherited in an undeveloped state, from our ancestors, at the time of our procreation.

The brain cellular organism is the seat of the mind, which controls the five senses used by domestic and other vertebrate animals, and also controls the physical functions both of which enable them to thrive and procreate. That mentality is actuated by brain and nerve cells, in the same manner as that of a human being. As super-animals we inherit a brain organism consisting of more brain centers, and a far greater number of brain and nerve cells subject to development. There are brain cell centers for physical functions, for the use of the five senses, and for the sixth, or innate intellectual sense, that uplifts man from the condition of an ordinary vertebrate. The sixth, or innate intellectual sense, however, does not alter the nature of man's animal tendencies and proclivities, although if called into use the sixth sense will subjugate and keep these tendencies and proclivities under control.

We now come to the point where the cause for the appearance of people with great mental genius, and of youthful prodigies, may be explained. Both of these unusual develop-

ments of superior human intelligence owe their ability largely to their ancestors. A part of it, however, is due to the studious efforts of the surprisingly brilliant people. Traits of inherited genius do not always appear in successive generations. They may not be developed for several generations, and then will make their appearance. The brain cells that eventually are to render the possessor famous are sometimes inherited in an undeveloped state in the brain cellular organism of an unlucky owner, and for some reason were not developed, but were carried by their possessor over to another generation. Mankind would never have made progress in mental development if this method of inheriting brain cell ability were not a fact. The brain organism is a physical function and is subject to inheritance in the same manner as other physical traits are handed down from parents to children. This same law of nature gives us improved domestic animals, and it also applies to man.

The sixth, or innate intellectual sense, is the only sense capable of development by

mental effort. We cannot increase the strength or sensitiveness of our sight, touch, smell, taste or hearing by prayer, or other mental application. The five senses are not subject to such treatment. It is the sixth sense, that dominates not only our minds, but all of our other functions. It enables us to memorize and acquire information and knowledge. It controls the use of our mentalities, and gives us power to think, study out problems of every kind, invent and devise improvements, carry on business enterprises, and do everything else that we do except to see, hear, touch, taste and smell. And these senses are under control of the sixth sense. Through the use of the sixth, or innate intellectual sense, we are enabled to subjugate desires for wrong doing, and to establish right doing as the dominating influence of our lives. Were it not for the mental effort aroused by this sense, and kept alive and active as a controlling power, we would soon drop back into the same bestial condition that governed the existence of prehistoric man.

It would be well to more carefully consider why the Creator endowed man with the sixth, or innate intellectual sense. The endowment could not have been solely for the purpose of permitting man to develop himself into a demi-god with ability to take possession of the world and control it for his own selfish uses. Free from the influence of animal tendencies the sixth sense is capable of causing man to rise to the height of an extreme degree of intellectuality. All men of great genius have been devout in nature and practice. They have been disciples of a prayerful habit, and during that part of their existence in which their fame was upbuilded these men of intellectual worth abstained from indulgences that debase and ruin the mind. The germ of mortal life bestowed on mankind unquestionably bears with it the stamp of genius and intellectuality. It distinguishes and uplifts man from the bestiality of an animal existence, and the proof of that assertion may be found in the fact that all other vertebrates are true animals in instinct, habit and methods of living.

Look still further into the reason why man was endowed with the germ of intellectuality. One of the duties of the sixth, or innate intellectual sense, is to subjugate man's animal tendencies when called upon to do so, and the only safe and sure method of employing the sixth sense to overcome these tendencies is to develop and upbuild it by prayerful endeavor. There are two other essential motives for upbuilding the sixth, or innate sense, aside from the banishment of the sin of wrong doing. One is the motive for restoring health to afflicted physical functions, and the other is the important and much desired preparation for immortal transcendency.

CHAPTER XXV

THAT PROFANITY, THE USE OF SWEAR WORDS, IS AN INDICATION OF A FOUL, UNCOUTH MIND, AND ITS USE SHOULD BE ABANDONED.

PROFANITY is not an unforgivable sin, or wrong doing. It really has no alarming influence on the character of the swearing animal, but it is an indication of his mental foulness, and obviates the necessity of a sign board warning people to keep away from the verbal profligate. Swearing, considered from the effect it produces, must be looked at from another standpoint. Oaths and foul language are a part of a mental training. A tendency for wrong doing may be inherited, but language and efforts at doing wrong are always acquired, in the same manner that verses from the Bible may be memorized. Mental training does not consist altogether of acquiring knowledge, or of studying languages. It embraces the performance of every act, deed and movement, of every thought, either me-

morized or spoken, of everything seen, heard, touched, smelled, felt or tasted. Mental training consists of the storing away in the mentality of everything done or accomplished. Life is the creator of mental effort, of mental training, and the senses promote or excite the activities.

The use of "cuss words," then, is only a slight episode in a career of mental training, but it is reprehensible, disgusting and objectionable. The same effort required in learning to use foul language could be applied to much better advantage by acquiring the habit of speaking politely, genteelly and like a respectable, acceptable person. People who lose control of themselves are most apt to use foul language. They seem to think that touching off the magazine that holds "cuss words" will keep them from otherwise exploding.

Kind thoughts and mild language will do more towards smoothing down mental perturbances than anything else. Brain storms and foul, vindictive language are detrimental to a right-doing control. A wicked man who

is demented will swear, and swear, and then keep on swearing, because he has lost ability to control the activities of his mentality. A man with a mentality acquired by right doing will never lose mental control. Wrong doing destroys mental control by impairing and perverting the use of the sixth, or innate intellectual sense, the attribute that raises man above the level of an animal. When a man's eyes see red, and he runs amuck, swearing vengeance on his fellow kind, he is crazy and has lost mental control. Such men are prone to use foul, objectionable language. Their mentalities indicate a life of wrong mental training.

CHAPTER XXVI

THAT HUMAN LOVE IS SUPREME WHEN PROPERLY DEVELOPED, AND THAT IT IS MANKIND'S CHIEF BENEFACTION. WHEN NOT RECIPROCATED, LOVE BECOMES A DISTRESSING TORMENT.

HERE is no worse enemy to mental comfort and balance than uncontrollable love, and no worse foe to mental control than hatred inspired by a love not reciprocated and appreciated. When it comes to discussing the ins and outs of human love, there are so many peculiarities and so many degrees of sincerity in that indispensable emotion that it is difficult to find either a starting or a stopping place. Human love, in its first stages, is an emotion. It originates through the use of the five senses, and is stirred into action by some admirable characteristic of the object of the affection. Sooner or later, the emotion, when firmly fixed in the mentality, is known as love. There may be such a thing as love at first sight, but that is hardly pos-

sible. A young man and woman may meet and become immediately attractive to each other. After a time, they think it was love at first sight, but the affection had then grown to a reality, and seemed as if it had always existed.

Passion and desire have much to do with first exciting the emotions, and then in creating love. Passion and desire are animal propensities, and are part of the nature of almost every human being. Passion and desire belong to the procreative function, and when strongly developed are almost uncontrollable. Under such a condition, these propensities create great mental suffering and distress, both to their possessor and to the victims of their inordinate desire.

Love, calmly controlled and carefully trained, is the best and most satisfactory of mental developments. It is a cellular influence that is subject to intense feeling, especially when not held under subjection. Love, reasonable, controllable, is an inestimable treasure. It creates happy homes, propagates wonderful, much valued families, is the

cause of personal and public contentment, and prompts joy and happiness too blissful for description. These great boons to humanity, and for the good of the world, spring from the existence of true, unalloyed love.

There are other types of love, some of which are commendable, but none of them compare with the true love that knows no turning, no end except death, no sorrow that does not change to joy in the presence of its idol, no diminution because of separation, no suffering when privations intervene, and no fear that God will not approve it. There is a love principally kept alive by passion, that is real and commendable, until misfortune interposes, when the possessor of the passionate love will seek another affinity.

Then, there is the all-consuming love, that incites jealousy and causes its victim to become partly demented, when excited by jealous apprehensions. Such a love would be both desirable and admirable if it could be controlled by reason. But that is not always possible. The excitable temperament of the possessor may not be controllable, or the sin-

cerity and disloyalty of the consort may be the cause of the jealously. In that event, the situation is truly to be regretted. No mental agony could be evoked that would cause so much misery as jealousy prompted by love. It is a mental hell turned loose for the time being. It is a torment too intense, unbearable and painful to describe. It is despair, temporary death to hope, and complete dejection, all consolidated and flung into the heart at one time. Such is jealousy.

There is a cure for all the tribulations caused by love, but no alleviation for love itself. Love is an attribute that should need no easement. It should stand forever in token of the heart's affection. What is life without love? A mental desert without an oasis, a broad sea without a landing place, a long silence without a joyful awakening, a mind without a kind thought.

The cure for unrequited love, for disappointments, jealousy, uncontrollable desire, disloyalty, lack of control, and other love afflictions is a change in the mentality. Love itself, when loyal and true, needs no change,

but mental troubles growing out of a lack of control require a panacea, which may only be obtained through the efficacy of prayer. Prayer will upbuild the mental control for right thinking. That is what love disappointment needs. Jealousy, dejection and similar love tribulations may be put into the discard by mental strength to be found in sincere, earnest prayer. Pray for strength to do right and keep on praying, night and day, until relief is had.

CHAPTER XXVII

STIRRING UP THE EMOTIONS TO RECRUIT CHURCH MEMBERS IS NOT ADVISABLE. SUCH METHODS OF INDUCING PEOPLE TO REFORM THEIR SINFUL WAYS SHOULD NOT BE SANCTIONED BY RELIGIOUS ORGANIZATIONS.

HE well known injurious effect of strongly developed emotions on the mind of a nervous person should be convincing proof that emotional religion is not advisable as a reformative agent. It is true that stirring up the emotions at a religious meeting is an effective method of recruiting church members, but as a rule people who shed tears and fall to their knees whenever they hear a preacher shout hallelujah are not safe and reliable converts. Exciting the emotions for religious purposes is like painting a house to hide the weather stains. Beneath the surface of sanctity there will still remain the thought and desire for wrong doing. Emotions are mental impressions, instinctive impulses. They are manifestations created by

the five senses, and are of a physical nature. They are not mental activities in a true sense, although they may be sufficiently developed to become nervous diseases.

All vertebrate animals, including man, are subject to emotional excitement. The five senses, touch, taste, sight, smell and hearing, incite, rage, fear, awe, affection, joy, tenderness, repulsion and similar sensations in animals as well as in mankind. These sensations are the promptings of instinct and do not belong to that part of the mentality controlled by the intellect. Man, because of his highly developed nervous system, is more temperamental than other vertebrates, and is subject to emotional sensations in a greater and more effective degree. Especially is this true of people whose religious training has caused them to regard religion as a spiritual acquirement, separate and distinct from the ordinary affairs of an earthly existence. The more nervous and hysterical a person may be, the greater will be his inclination to see and hear things. There is only a step between emotional awe evoked by a

religious ceremony and downright religious frenzy. Both are emotions incited by an instinctively nervous temperament. Emotions may also be aroused by the imagination. But they never result from careful thought and studious effort to store the mind with knowledge.

Both instinct and emotions are creations of impulse and are destructive to peace and comfort when developed into a controlling mental influence. Nervous, emotional people acquire the habit of seeing ghosts and spirits, others fancy they are afflicted with chronic diseases, and many apparently well informed persons believe that they are controlled by supernatural influences. Such mental abberrations should be overcome and banished from the mind. They do not indicate perfect sanity, and if allowed to grow in strength and influence they will unbalance the mind and cause dementia. A religious belief that advocates emotional excitement to induce the conversion of unbelievers will fail in its purpose. Emotion will not, cannot, permanently change the trend of mental ac-

tivities. It may hold tendencies for wrong doing in restraint while the excitement prevails, but emotion is not a sensation that creates cellular activities and could not be made a regenerative agent. There is only one effective way to regenerate a mentality, and that method is fully explained elsewhere in this volume.

The diversity of belief in present-day religions is caused by emotions incited by varied ceremonies and other means of arousing instinctive reformation. We enter a church with a feeling of awe because the premises are dedicated to the worship of God. The music, services, ceremonies and other rites impress us with the importance of yielding submisively to a mysterious influence which impels us to feel that God is near. That same devout sensation is aroused when in the presence of the dead, and there is an instinctive feeling that possibly the spirit of the departed may be hovering over us. These emotions are impulsive and are created by the solemnity of the occasion. Similar sensations may be aroused by other

circumstances and conditions. A properly conducted spiritual seance incites creepy feelings. A dark path through lonely woods, or the passing of a graveyard at night, will send chills speeding up the spinal column. But these sensations are transitory. They are not mental creations, and are not to be associated with mental activities.

Successful business and professional men do not allow an emotional nature to guide and control their affairs. It requires good, practical common sense to achieve success in any reasonable undertaking. No great industrial or other enterprise was ever safely guided through its early troubles by emotional thought or the impulse of instinct. Emotion is not practical and instinct has no upbuilding power, or animal life would now be stepping in the footsteps of man. It will require a mind purged of misbelief and unrealities to merit the favor of the Great Creator. Such a mentality cannot be purified by emotional conversion.

CHAPTER XXVIII

THAT MAN DOES MUCH TO PREVENT THE ENJOYMENT OF A LONG LIFE, AND THE FULL USE OF HIS MENTALITY.

HE mentality is the man, and if the brain cellular organism which constitutes the mind is strong and vigorous, the person possessing it will be healthy, free from physical troubles, and will live a long and useful life. There are a number of reasons why that statement is true. The mind controls every organ and function of the body. The slightest pain, illness, movement, or lack of function of any organ is made known through the mentality. Should the mind be weakened through the use of narcotics, tobacco, strong drink or excessive or unnatural indulgences, the bodily functions will suffer and illness will follow. Brain storms, and other forms of rage and fits of temper, are injurious to the mind, and if persisted in will cause loss of mental control. The habit of overeating, and every other habit that causes ill health, are indica-

tions of mental weakness. Frequent indulgences will cause the cellular control and the bodily functions to lose their vitality, and finally end in developing disease.

People in the youth and vigor of life are prone to forget that the pitcher may be carried once too often to the well. There is a limit to the strength and vitality of brain cells, also of bodily functions. Sometimes, inherited weakness causes the danger point of a breakdown to be nearer. But, in any event, that breakdown must come sooner or later, either from old age or irrational indulgences. It is better to always keep in mind the one life-saving thought, never let a habit be made a mental fixture. Before we become invalids, or victims of mental and physical disorders, there must be a loss of brain cellular vigor in some part of our mentalities. It is true that the weakness may be inherited, but it was the result of overindulgence on the part of an ancestor, and the argument applies just the same. To avoid a mental and physical breakdown, care should be taken not to allow habit to cause overin-

dulgence. Excesses of every kind impair mental and physical vigor, and shorten the span of life.

The mentality or mind when normal, is the strongest, yet most sensitive, physical function connected with our anatomy. It is the fount that supplies us with life, vigor and strength, and keeps our other functions in good condition, when not overworked. It is the supreme element of human existence, and for that reason should be cared for as our most precious possession. But who ever thought of preserving a mentality? If a leg is sprained, or a tooth aches, we run to the doctor. If we have a pain, something must be done to alleviate the suffering. Nine times out of ten we have been mentally warned that these afflictions would come, unless means were taken to prevent them. It must be plain, then, that we should protect ourselves from the assaults of nature by not allowing deterimental habits to get control of our appetites, desires and other animal propensities, and also by keeping our mentalities strong and vigorous.

The question every self-respecting man should ask himself is whether or not he can afford to sacrifice his health, comfort, future hope of salvation and all else in life worth preserving for the apparent temporary enjoyment of bad habits and excessive indulgences. That vital query is worthy of careful consideration. It is easier to give up wrong doing in the earlier stages of that experience than it will be when life's energies and vigor have been sapped and weakened by harmful practices. A mentality cannot be successfully regenerated when its cellular tissues do not respond to mental activities. The old saying that "it is never too late to repent" is no longer applicable to human reformation. Long-continued overindulgence of any kind destroys the vitality of the brain cellular tissue and causes mental and physical disability. The time to stop doing wrong is when we have mental strength and ability to do so.

CHAPTER XXIX

THAT INTUITION, MENTAL INSTINCT, IS ANOTHER PROOF THAT MAN'S INFORMATION AND KNOWLEDGE ACQUIRED FROM OUTSIDE SOURCES ARE ATTAINED BY MEANS OF THE FIVE SENSES.

MENTAL instinct, or intuition, as it is commonly known, is a feeling prompted by the five senses. Seeing a horrid object prompts a feeling of dislike. The sight of a beautiful person or thing causes the opposite impression. Hearing, touch, taste and smell each prompt similar likes and dislikes. The gentle sex is more sensitive to moods brought on by the senses. Women are more emotional and possess quicker and more acute perception than men. Whenever a woman's prejudices are aroused by the first appearance of a man, or an object that attracts her attention, it will be found on investigation that the opinion thus formed is not far wrong. Mental instinct is simply an opinion formed by an impression created by the five senses. It is a function that may not always be reliable.

Prejudices and dislikes are ugly things to deal with, and when aroused great care should be taken to investigate them in order to avoid mistakes.

Mental instinct, or intuition, that creates favorable impressions is not so dangerous. But there are times when a handsome, clean-looking rascal, or an attractive, beautiful object, may be very deceptive until more closely investigated, when it will prove to be anything but desirable. There is a class of men who make it a business to prey on women susceptible to flattery and an attractive appearance. These men know that good looks go a long way towards convincing a woman that almost any kind of a business venture is profitable, or that the woman, herself, is wonderfully charming, provided she has money. Intuition, therefore, is not always to be trusted, especially when there is either money or future happiness at stake. We were endowed with mentalities to be used to protect ourselves from flattery, deception, impulsive acts and other means of interfering with our welfare. Always think carefully,

when intuition prompts an undertaking. Get at the facts before investing in an enterprise recommended by mental instinct.

CHAPTER XXX

THAT ABILITY TO DO THINGS, TO ACCOMPLISH SATISFACTORY RESULTS, TO BRING ABOUT SUCCESSFUL ISSUES, TO ACQUIRE KNOWLEDGE, TO LEARN TO MEMORIZE AND TO BECOME PROFICIENT IN PHYSICAL FEATS ARE RESULTS OF MENTAL TRAINING.

HEN a problem of any kind is presented to a man and he throws up his hands and exclaims, "That is too deep for me," you may take it for granted that the man is either prejudiced or is possessed with a non-active, dense mentality. A lazy mentality might express the condition better. Prejudice has more to do with our not trying to understand mental propositions than any other reason. One churchman will say that Christian Science is "no good," without knowing anything about its principles; another will excuse himself from reading a new religious theory, with the statement that "the old way is good enough for me," and a third person will say, "You cannot expect me to understand this new belief, or to be convinced of its worthi-

ness; it is too deep for me," after he has read it over several times times. Here are three evidences of prejudice. The last one is least excusable. Even prejudice may be overcome by mental effort. It is a question of mental training.

Learning to play a musical instrument becomes a habit after much practice. The fingers, mind and sense of hearing are trained to be agile and expert by the time the habit is acquired. We learn a lesson by study and the use of an ability to memorize. Study develops the ability to memorize. The same mental application enables us to solve problems, acquire knowledge, or to understand whether or not we are worshipping a real God or a myth. Mental application, mental training, points out the false from the true. It establishes fact and overthrows fiction. It shows what is right and what is wrong, but the information may not be had without mental activity. The person who will study a proposition without prejudice may always be convinced, either one way or the other. But the one who reads it without allowing

the argument to create an impression, will know no more about its worth than would a fly resting on the ceiling. Everything we know, or do, must necessarily become a creation of mental activity. Should the mental organism be sluggish, and refuse to respond to mental effort, there is little hope of our ever astonishing the world with acts of mental and physical genius.

Look farther into the acquirements of mental training and mental effort. See the gymnast in his nimble, daring physical feats, which show the result of mental training. Every movement and act, and their remarkable precision, required years of study and practice, every moment of which the gymnast employed his mind in achieving this proficiency. Without this mental training the physical ability could not have been developed. Oratorical ability, business ability, and every other ability that is successful and worth having, are created by mental training and rendered useful by mental effort. Such success cannot be accomplished by sluggish minds, or those controlled by pre-

judice. Mental training creates habit, whether it be right or wrong—the habit of a business nature, or the habit of speaking in public, playing a musical instrument, throwing somersaults, or of becoming proficient in any other manner. We must first acquire the habit of doing things before we can be successful. That assertion applies to our efforts to understand right from wrong, and how to do right.

Our mentalities guide, control and record our every thought, impulse, act and deed. We do everything in life in accordance with our brain cellular development. That development is created by mental activity, caused by mental effort. The effort results from the use of the six senses. The five senses, touch, taste, sight, smell and hearing, prompt mental activities to acquire information and knowledge from outside sources, and the sixth or super-sense, known as our innate nature, controls activities awakened by memory, study, ability to invent and devise, to prepare ourselves for immortality, to distinguish between right and wrong, and to do

everything else that a mentality is capable of doing, including the control of our physical functions. The record of our mentalities is shown by the brain cellular development. If we dance, the mental effort prompts the use of activities that control both mental and physical functions. That explanation applies to everything we do where both mental and physical functions are called into activity. If we study, both the sight and memorizing functions are employed. If we simply ponder, or use the mind to think out problems, the sixth sense alone controls our mental activities. Every physical and mental act is the result of brain cellular activities created by mental effort, or impulse. This brain cellular development is located in the brain organ, and it is known as our mentality. It consists of myriads of nerve or brain cells, which are connected with nerve fibers that ramify in every function and part of our bodies. The brain cells that actuate and cause mental and physical movements are congregated in centers in the various parts of the brain organism. These centers control

the different mental and physical functions, which enable us to be useful to ourselves and to the world. Life inspires us and is the means of our existence. To life we also are indebted for the ability to procreate and perpetuate mankind.

The process of mental training, mental development and the necessity of preserving our mentalities, that they may be strong and vigorous, should be clear to careful and unprejudiced readers. Mental training to develop an ability for wrong doing, is the same as when developing an ability to do right, to acquire an education, or to learn to play a musical instrument, or to do anything else to be done. It is exclusively a physical process of brain cellular development, and anything we do right or wrong becomes a habit if continued long enough to be acquired. Should it be a habit that injures health, morals, or reputation, and an effort is made to discontinue it, that effort must become a habit that will overthrow and subjugate the one that is undesirable. In that way right doing is made to overcome wrong doing.

Should we desire to place ourselves on record as candidates for immortality, we should carry constantly in our thoughts the words, "I want to do right, I want to see the right, I want to know the right." Such a desire, developed into a habit that will control our mentalities, would finally result in our becoming worthy of immortality.

CHAPTER XXXI

THAT THE MOST LAUDABLE AMBITION TO WHICH MAN OR WOMAN COULD ASPIRE, IS TO BECOME A PARENT OF HEALTHY, INTELLECTUAL, MORAL CHILDREN, WITH VIGOROUS, ACTIVE MENTALITIES.

IT IS natural for us to love children and to like to see them full of life and good nature. We admire them because they are innocent of the mental afflictions that may later seize them in their toils. We cherish innocence and protect it with heartfelt interest, when necessary to do so. We look upon a child as we do a beautiful flower just blossoming into beauty and fragrance. The innocent child represents the most beautiful and valuable thing in nature's domain. The flower is the adornment that reminds us of the importance of retaining the childhood innocence throughout adult life. The early life of a child is innocent and free from guile, because the process of mental development has not been smirched with the influence and exper-

iences that beset the growing mentality in later years. The environments of the family circle, where children are usually reared, are seldom invaded by the gross activities of the ordinary adult existence. Opportunity has not yet come to sully the innocence of childhood.

There are several reasons why adult life mars the innocence of childhood, and sometimes displaces it entirely from the person's mind. One of these reasons is the development of objectionable inherited traits of character. Usually these carnal traits do not manifest themselves until maturity. It is then that the development of inherited cellular influences begin to control the mental activities. Other inherited traits, like those of a turbulent, violent temper, tendencies to pilfer, inclinations to be cunning, greedy, vicious, and similar taints, may become apparent. Also there are commendable inherited traits of character developed. The next reason for the disappearance of childhood's innocence will be found in the acquired influences that cause wrong doing. Bad habits

may be developed, because of the reprehensible example set by the parents, evil-minded playmates, and others with whom the youngsters may come in contact. Growing children are prone to follow the examples of those with whom they are associated. That is one way they acquire mental training.

The last and most serious reason why childhood innocence is banished when the adult age has been reached, is the absence of the moral influences created by early mental training. Learning to do right when the mentality is acquiring its first education builds a foundation for the accession of future moral training that is a strong defense against desires for wrong doing. Mental activities acquired early in life are always most desirable. They retain their vigor longer and are easier to control. That statement will be substantiated by people well along in years, whose memories recall early experiences, when those of later years have been forgotten. The mental training for the first thirty-five years of life fixes the character of a person, and determines the value of his

mental activities. He may accomplish greater undertakings after that period, but his mental abilities will not have been made stronger and more effective by these experiences. After the first thirty-five years, habits and vices, if acquired, will have become strong influences, and will begin to work injury to the mentality.

Parents cannot overestimate the importance of giving their children a moral mental training, an education in moral culture. Such a training may prevent their falling into the pitfall of wickedness in later years. It may prove a safeguard that will protect them from evil associations, and the acquirement of bad habits and vicious tendencies. It may keep them from becoming disreputable and unworthy, and from sinking into the depths of poverty and despair. Teach the children to pray while their mentalities are being developed and their characters are forming. Give them to understand what prayer means to them, and the protection it will afford in times of need. Show them clearly and plainly that prayer for right doing, right think-

ing, and right seeing into the problems of life, will strengthen their minds and cause them to be healthy, vigorous and ready to meet any and all emergencies. Tell them to pray at every possible opportunity, and not to pray in public or where their prayers will attract attention. They are to pray for their own welfare and for nothing else. Induce them to be sincere and earnest in their prayers, that their mentalities may be invigorated and influenced for right doing. Pray with them until they have acquired the prayer habit, and see that they grow into adult life still retaining their childhood innocence.

PART II

THE WONDER BOOK

READ AND MEND YOUR WAYS

CHAPTER I

THE SIX SENSES

HE six senses have been designated as the working tools of the brain because they incite brain cellular activity and arouse mental and physical energy. As a matter of fact there could be no animate existence without the use of the senses, for the reason that they provide their possessors with ability to seek maintenance and protect themselves from danger. The lower orders of animal life on land and in the water maintain an existence by the use of the senses of feeling and seeing, and as the various orders advance in development and importance other senses are necessary for them to exist. The use of the different senses designates and distinguishes the status or position in life of the varied forms of animate existence. The vertebrate family is possessed with the five senses, touch, taste, sight, smell and hear-

ing. Human beings are endowed with an additional sixth or intellectual sense, which has enabled them to assume control of earthly transitory creations. The uses of the senses are as follows:

TOUCH: Enables animate life to realize by actual contact the size, form and consistency of objects, and the character of their surface.

TASTE, enables mankind to recognize flavors. The sense of taste is located in the tongue, soft palate and connecting organs.

SIGHT, is the faculty by which we receive impressions of light, movement, form, size and shades of color, and the manifold beauties of nature and art.

SMELL, is the sense by which odors of all kinds are perceived and recognized.

HEARING, is the sense that detects and recognizes varied forms of sound of every kind and nature.

THE INNATE INTELLECTUAL SENSE, enables mankind to acquire and retain information and knowledge, to invent, devise, think out problems, upbuild the mind, wor-

ship God, seek immortality, and do everything mankind does except to touch, taste, smell, see and hear.

CHAPTER II

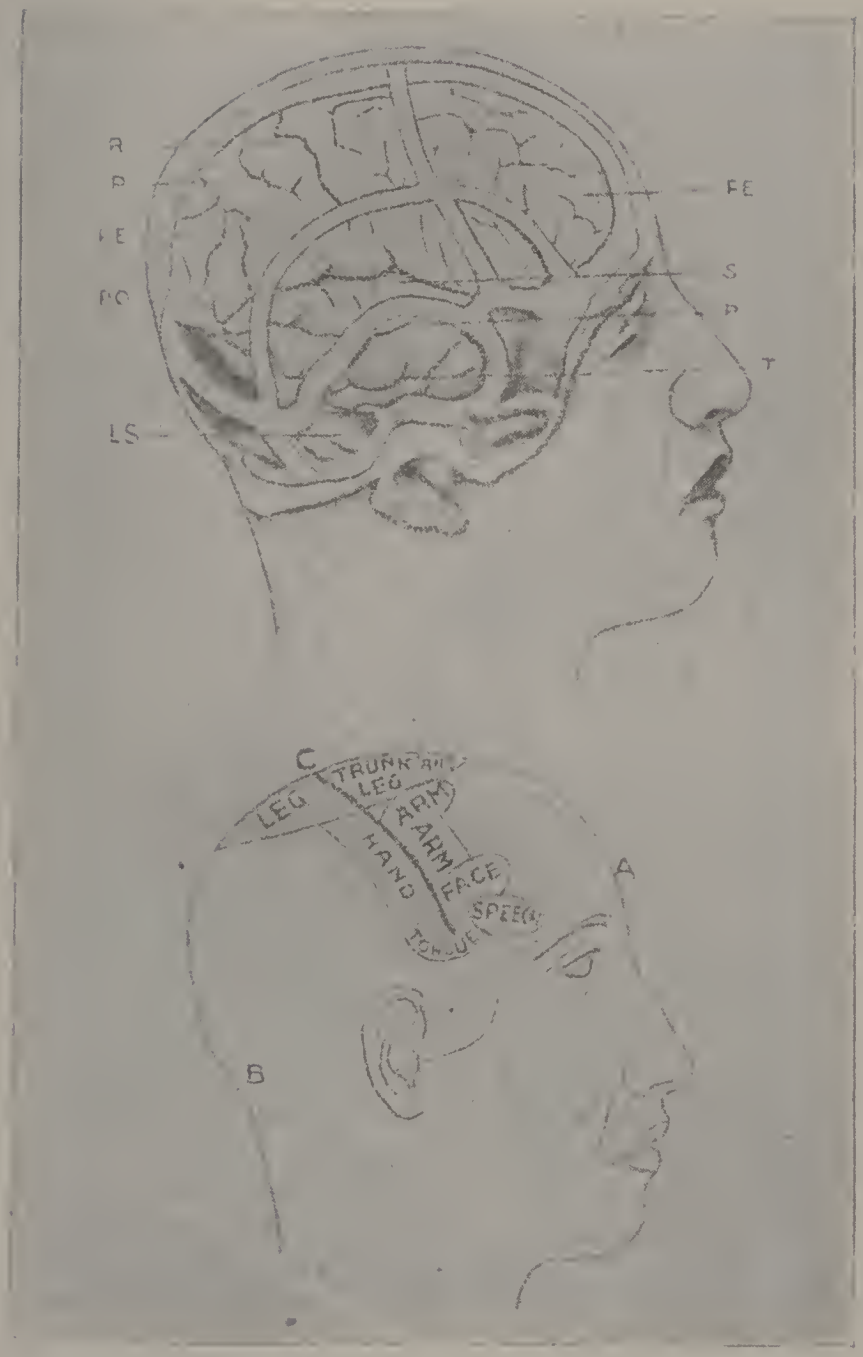
CONCERNING BRAIN CELLULAR DEVELOPMENT

READERS are requested to carefully study the localization of brain cellular functions as shown in the following illustrations. When these cerebral functions are energized by the germ of human life they incite thought and physical activity under the control of the six senses. The seat of all human activities is within the brain organ. There could be no thought, movement or physical activity of any kind unless its impulse is first incited by brain cellular energy. The cerebral organ is the engine that moves the physical machine or body, and without its mental force there could be no movement. The brain cellular organ is hidden safely in the cranium, and no external power or influence can disturb or arouse its energy. All information and knowledge must be received and imparted by the use of the six senses.

It is difficult to understand how the essentials of the human body, the blood, bone, flesh and sinew could be transmitted from parents to child during the process of propagation. The germ of human life, the agent of that mystery is an unknown element of creation, as are all germs of life that cause the growth of myriads of different forms of life in animate and inanimate existence. The secret of the reproduction and procreation of life will probably never be known to mankind. Another mystery is the growth and development of human life. The moment an infant opens its eyes to the light, its mental training begins, and from that time until the end of its earthly career the child, or the adult, will be guided and controlled by brain cellular activities. All information and knowledge of every kind and nature will be stored away in the memory cells of the child, or adult, to be withdrawn for use whenever called upon by cellular energy, after which it may be imparted to other human beings by use of the senses. The same method of propagation, birth,

growth, development and mental training must be experienced by every human being. There is no supernatural or other control to lend its influence to hasten or assist this mental or physical development. Life is the inspiration of all existence; the upbuilding influence of everything creative; the probable cause of the creation of the universe. What is life? The most plausible reply is that God is Life.

Brain



Human Brain

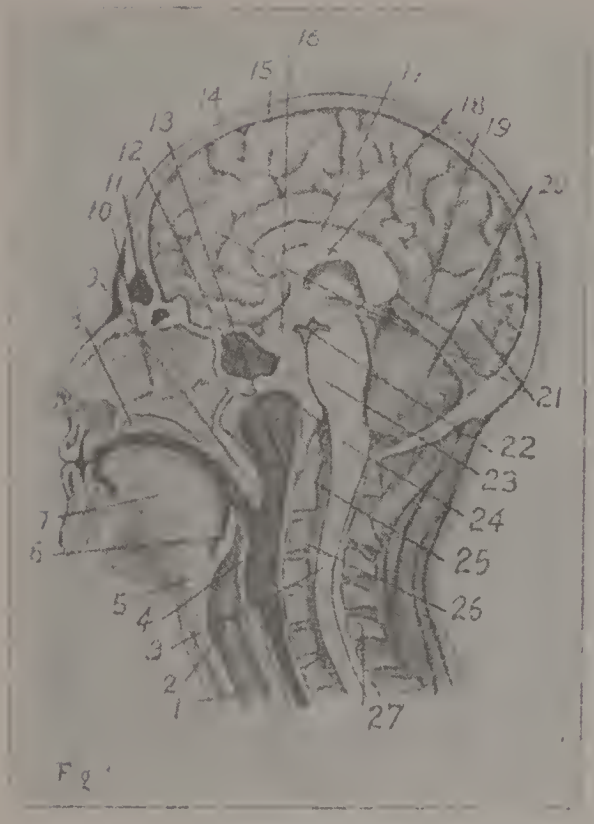


Fig. 1

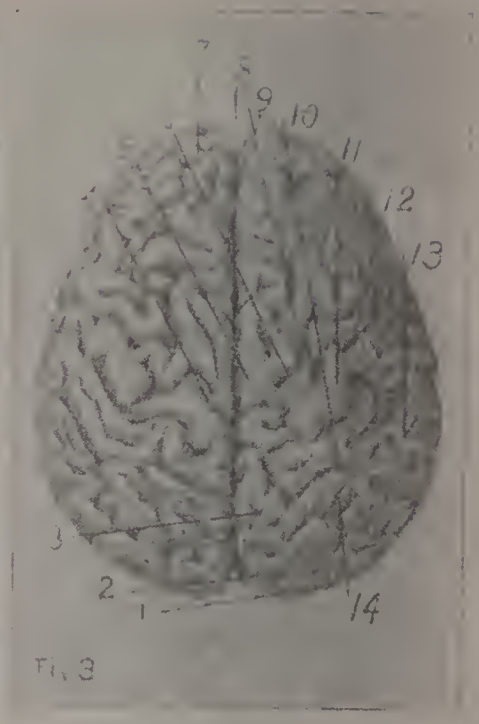


Fig. 3

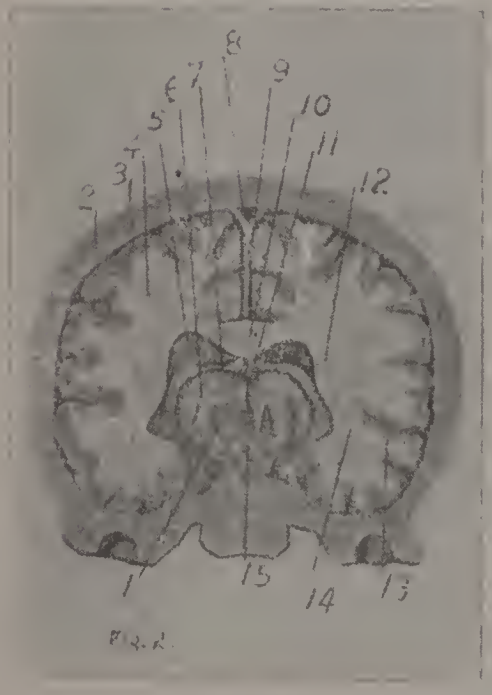


Fig. 2

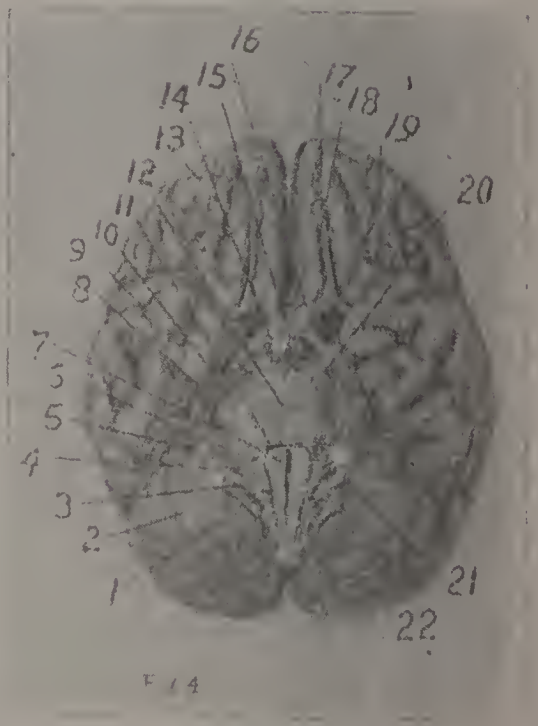


Fig. 4

Localization of Functions of the Brain

This plate is meant to show the situation in the brain of the centres presiding over various movements of the body.

The upper figure is from a cast of the head of an adult male. The scalp has been removed from one side of the head, and also nearly all the bone, arches of bone only being left to retain the brain in place and indicate the position of parts.

F. E. marks what would be the position of the prominent part of bone on the forehead, called the frontal eminence. P. E. indicates the position of the prominent part of the parietal bone on the side of the head, the parietal eminence. R. is the fissure of Rolando, P. the intraparietal figure, P. O. the external patrietooccipital fissure. S. the fissure of Sylvus P. parallel fissure, and T. middle temporal fissure. L. S. is the lateral sinus, a channel for the conveyance of blood from the brain to the veins of the neck. This figure, therefore, illustrates how far from the outside of the head the position of various regions of the brain can be localized.

The lower figure illustrates the localization from the outside of the head of the situation, in the brain within, of various important centres. A. B. curved line, indicates from the outside of the relative depth of the various regions of brain within. C. marks the top of the fissure of Rolando, on each side of which downwards the various centres are situated; and the regions in the convolutions of the brain devoted to movements of various parts of the body are shown.

These diagrams will render plain how the surgeon is guided in an operation on the brain, in determining at what point to pierce the skull, in order to reach the particular part of the brain which the symptoms suggest to be disturbed by pressure of a growth, or abcess, or some other removable cause.

Fig. 1—Head and Neck, Section from Front to Back

1. Wind-pipe; 2, Larynx; 3, Spinal marrow; 4, Pharynx; 5, Tongue or Hyoid bone; 6, Epiglottis; 7, Tongue; 8, Hard palate; 9, Soft palate; 10, Bridge of the Nose; 11, Frontal cavity; 12, Sphenoid cavity; 13, Nasal cavity; 14, Skin of the skull; 15, Bony skull; 16, Hypophisis; 17, Cor-

pus callosum; 18, Septum lucidum; 19, Straight sinus; 20, Cerebellum; 21, Cerebrum, right hemisphere; 22, Lobes of the Medulla; 23, Pons Varolii; 24, Medulla Oblongata; 25, Zone of the Epistropheus; 26, Vertebrae; 27, Spinal continuation of the Vertebrae.

Fig. 2—Brain, Cross-Section from Left to Right

1, Thalamyx; 2, Skull; 3, Cerebral membrane; 4, Cerebral hemisphere; 5, Lateral ventricle; 6, Optic lobe; 7, Septum lucidum; 8, Longitudinal sinus; 9, Great lingitudinal fissure; 10, Corpus callosum; 11, Median cerebral cavity; 12, Cerebral hemisphere; 13, Gray matter; 14, White matter; 15, Corpora Albicantia.

Fig 3—Brain Viewed from Above

1, Occipital convolution; 2, Occipital lobe; 3, Inner parietal convolution; 4, Left cerebral hemisphere; 5, Inner frontal convolution; 6, Right cerebral hemisphere; 7, Frontal lobe; 8, Longitudinal fissure; 9, Median frontal convolution; 10, Occipital centre convolution; 11, Frontal centre convolution; 12, Outer frontal convolution; 13, Outer parietal convolution; 14, Median parietal convolution.

Fig. 4—Base of the Brain

1, Eleventh or spinal accessory nerve; 2, Right hemisphere of the cerebellum; 3, Twelfth or hypoglossal nerve; 4, Ninth or glossopharyngeal nerve; 5, Eighth or auditory nerve; 6, Seventh or facial nerve; 7, Medulla Oblongata; 8, Fifth or trigemenus (trifacial) nerve; 9, Central lobe; 10, Fourth or trochlear nerve; 11, Sixth or abduceus nerve; 12, Pons Varolii; 13, Right frontal lobe of the cerebrum; 14, Lobes of the medulla; 15, Optic chiasm; 16, Second or optic nerve; 17, Left frontal lobe; 18, First or olfactory nerve; 19, Sylvian fissure; 20, Third or occula-motor nerve; 21, Tenth or pneumo-gastric nerve; 22, Left hemisphere of the Cerebellum.

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